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VAIKHĀNASASMĀRTASŪTRAM.

ENGLISH TRANSLATION.

VAIKHĀNASASMĀRTASŪTRAM.

THE DOMESTIC RULES AND SACRED LAWS OF THE VAIKHĀNĀSA
SCHOOL BELONGING TO THE BLACK YAJURVEDA.

TRANSLATED BY

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INTRODUCTION.

§ 1. The position of the *Vaikhānasa-sūtra* amongst the texts of the Black Yajurveda.

In the verses with which Mahādeva introduces his Commentary, called the *Vaiṣṇavāntī*, on the *Śrauta-sūtra* of Hiraṇyakeśin, he informs us that a certain Muni in the shape of a partridge (*tittiri*) accepted the Yajurveda from its author, Vyāsa. On this Veda Baudhāyana, in order to preserve its meaning, composed a *Sūtra* of too great length (or unwieldiness, *atigaurava*); thereupon Bhāradvāja did the same, and after him Āpastamba composed his well-known *Sūtra*. Then came Hiraṇyakeśin, who put together another *Sūtra*; after him Vādhūla composed his *Sūtra* which originated in Kerala-land¹ (or Malabar), and the last was the meritorious *Sūtra* of the Teacher of the Vaikhānasas.

On the whole, this sequence agrees with the facts, *i.e.* with the internal evidence drawn from the texts themselves. Only in regard to Mahādeva's statement that the Vādhūla-sūtra is later than Āpastamba and Hiraṇyakeśin has some doubt been expressed.²

There is, however, another tradition according to which the Taittirīya-śākhā of the Black Yajurveda was split up into two śākhās: the Aukheyas,³ or Aukhiyas, and the Khāṇḍikīyas, whilst the Caranavyūha of the Śabdakalpadruma (see M. Muller, *Ancient Sanskrit Literature*, page 371) enumerates as caranas of the Taittirīya-śākhā: Āpastambins, Baudhāyanins, Satyāśāḍhi-Hiraṇyakeśas and Aukheyas. In his introduction to the *Śrauta-sūtra* of the Vaikhānasas, the commentator Veṅkaṭeśa has the following remarkable stanza:—

*yena vedārthavijñeyo lokānugraha-kāmyayā |
pranītaṃ sūtram aukheyam tasmai vikhanase namaḥ ||*

¹ A different interpretation of this passage is equally possible, according to which the Vaikhānasa-sūtra should originate from Malabar (note on page xiv), cp. my paper: "Over het Vaikhānasa-sūtra", in *Meded. der Kon. Akad. Van Wetenschappen, Afd. Lett. Deel 61, Serie A, No. 8, page 2* (1926).

² See the remarks in *Acta Orientalia* II, pages 143, 146 sqq.

³ Thus the edition of the Caranavyūha of Benares, Samvat 1959, and cp. R. Simon, *Beiträge zur Kenntniss der Vedischen Schulen*, pages 18 and 19.

Although this śloka must be partly corrupt, the general sense is clear. Vaikhānasa (or Vikhanas) is here called the author of an Aukheya-sūtra. We do not know if by this Sūtra is meant the Śrauta-sūtra only, or the whole body of Sūtras now passing under the name of Vaikhānasa-sūtra.

§ 2. The composition of the Sūtra; the Vaikhānasiya-saṃhitā and its relation to the Taittirīya-texts.

The Gṛhya- and Dharma-sūtra of the Vaikhānasas (which together might be designated as their Smārta-sūtra), undoubtedly, give the reader the impression of forming one whole, of being “aus einem Gusz.” The strongest argument in favour of this view is that the author himself, at the close of Khaṇḍa 8 of the first Praśna, refers the reader to certain materials which he promises to set forth in the Dharma-sūtra: “the kuṇḍa of the śrāmaṇaka-fire of a hermit we shall expound in the books on Dharma.” Moreover, the style of Gṛhya- and Dharma-sūtra is, on the whole, the same.

An essential feature of our Gṛhya-sūtra (and perhaps also of the Dharma-sūtra) which Th. Bloch, in his otherwise excellent paper, “Über das Gṛhya- und Dharma-sūtra der Vaikhānasas” (Leipsic, 1896), has failed to note, is the following:—

It is usual with this kind of literature that those mantras, a knowledge of which is presupposed by the Saṃhitā or Brāhmaṇa to which the text attaches itself, are indicated by their opening words only, their *pratīka*; whilst those mantras that do not occur in the Saṃhitā and Brāhmaṇa are given without any abbreviation: *sakalapāṭhena*. Now, the great majority of the mantras used by the Vaikhānasiyas in their Sūtra is to be found either in the Taittirīya-saṃhitā or in the Brāhmaṇa, or in the Āraṇyaka of this śākhā, but there are, at least, as many mantras equally designated by their *pratīka* only that do not occur in the Taittirīya-texts. Whence are these mantras taken, where are they found in full? Through the kindness of Paṇḍit Guleri Śāstri at Ajmer, my attention was drawn to a Catalogue of Manuscripts, unknown in Europe, describing the Sanskrit MSS. of Mysore (“Catalogue of Sanskrit MSS. in the Government Oriental Library at Mysore,” Mysore, 1900). In this Catalogue I found, registered under No. 25, a “*mantrasaṃhitā vaikhānasiyā*” in Grantha characters. A copy of this MS., made for me in the year 1912, enabled me to trace not

only the mantras that are to be found in the older Taittirīya-texts (Saṃhitā, Brāhmaṇa and Āraṇyaka), but also those that were as yet unknown. This Saṃhitā, then, is indispensable for the right understanding of the whole Gṛhya-sūtra. In the meantime, a great part of this same text has been printed in Grantha-characters under the title : “ *Vaikhāna-samantrapraśnaḥ sasvaraḥ praśnacatuṣṭayātmakaḥ* : a Vedic lectionary in four praśnas for the ritual of the Vaikhānasa School of the Taittirīyas ” (edited by Kṛṣṇa Bhaṭṭācārya, etc., Kumbakonam, 1910). This accented text comprises only the first four praśnas, which run parallel to the Gṛhya-sūtra. But the text of Mysore contains eight praśnas. The purpose of the last four praśnas is not in every respect apparent, but a part, at least, apparently contains the mantras for a certain Viṣṇupūjā, called *arcanakhaṇḍa*, which must belong to the Vaikhānasīyas ; it is attributed, however, to the Ṛṣi Kaśyapa.

The relation of this Vaikhānasīya-saṃhitā, without the knowledge of which the Sūtra is only partly comprehensible, to the Gṛhya-text is of precisely the same kind as the relation between the Āpastambīya-mantrapāṭha (edited by Winternitz in the *Anecdota Oxoniensia*, 1897) and the Āpastambīya-gṛhya-sūtra ; the same relation exists between the Mantra-brāhmaṇa of the Sāmavedins and the Gṛhya-sūtras of Gobhila and Khādīra. At present a third analogous case is known, for it is now certain that the Kāṭhaka-gṛhya-sūtra likewise presupposed a collection of mantras, for which see my edition of Kāṭhaka-gṛhya-sūtra which has appeared at Lahore.

Whilst scholars are at variance about the question whether, for instance, the Sūtra of Gobhila presupposes the existence of the Mantra-brāhmaṇa or, on the other hand, the Mantra-brāhmaṇa is of later date than Gobhila (see Oldenberg in *S.B.E.* XXX, page 4 sqq. and Knauer in “ *Festgruss an Rudolf von Roth* ” page 61 sqq.), I, at any rate, have not the slightest doubt that the Mantra-saṃhitā of the Vaikhānasīyas¹ was composed either later than the Gṛhya-text or, at least, at the same time. The facts which seem to prove this theory are to be found in note 4 on V. 4, note 25 on II. 6, and note 5 on III. 5. On the other hand, it is not quite certain that our Sūtra presupposes the Saṃhitā, and Brāhmaṇa, and Āraṇyaka of the Taittirīyas, in the

¹ In the Prayoga on our Vaikhānasa-gṛhya a certain verse (the one quoted in note 19 on V. 19) is designated as a *śruti*.

recension in which these texts are known to us now-a-days ; a few times the Yajus-saṃhitā is mentioned (see note 8 on VI. 8 and note 5 on II. 11, but, cf. note 6 on II. 10).

§ 3. The relation between the Śrauta- and the Gr̥hya-sūtra.

I am now absolutely convinced that the Śrauta-sūtra of the Vaikhāṇasīyas must have been preceded, not followed (as is usually the case) by the Gr̥hya- and Dharma-sūtra. One of the proofs is that the author in his Gr̥hya-sūtra twice refers the reader to the Śrauta-sūtra, see note 6 on I. 8 and note 5 on III. 6. But the most conclusive argument is that in the Gr̥hya-sūtra we find the piṇḍapitṛyajña described, whereas this sacrifice usually belongs to the Śrauta-rites, whilst in the Śrauta-sūtra (III. 6) it is only mentioned : *asyopavasathe 'māvāsyāyām aparāhṇe 'dhivṛkṣasūrye vā piṇḍapitṛyajñena yajeta hute sāyam agnihotre*, etc., etc. This passage proves the precedence of the Gr̥hya-sūtra to the Śrauta-sūtra. On the other hand, the style of the Śrauta-sūtra is rather different from that of the Gr̥hya-sūtra and Dharma-sūtra, so there is room for some doubt that these two texts were composed by one and the same author. Not one of the grammatical irregularities that will be discussed below, in § 4, is found, as far as I have remarked, in the Śrauta-sūtra. On the whole, the composition of the Śrauta-sūtra is, with the exception of some chapters, less personal and original than that of the Gr̥hya- and Dharma-sūtra. The Śrauta-sūtra is much more dependent on the texts of the predecessors of Vaikhāṇasa, especially on Āpastamba and Hiraṇyakeśin (these two authors agree in their Śrauta-sūtra, for the greater part *verbatim*), than the Gr̥hya-sūtra, although, as might be expected, the influence of the preceding Gr̥hya-sūtrakāras here also is very great. But the Gr̥hya-sūtra contains much original matter not met with elsewhere. As regards the question in which relation does the Vaikhāṇasa-Śrauta-sūtra stand to the Vaikhāṇasa-saṃhitā, we notice (but this remark must be made with some reserve, as this point has not, as yet, been thoroughly examined) that the Śrauta-sūtra presupposes the usual Saṃhitā and Brāhmaṇa of the Taittirīyas, quoting each yajus and verse by its *pratīka*. I have found two passages in the Śrauta-sūtra, however, where reference is made to a mantra found only in the Vaikhāṇasa-saṃhitā. We read in the Śrauta-sūtra (I. 8): *brahma jajñānam pūtam hyatana iti dvābhyām prādeśasammitāḥ prāgagrās tistras*

tathottarāntās ca lekhāḥ ṣaḍ vilikhya; with this passage cp. the Gr̥hya-sūtra (I. 9, page 10, line 4 of the Calcutta edition), and for the mantra note 11 on the translated text. Elsewhere in the Śrauta-sūtra the *vaiśvānara-sūkta* is mentioned, see note 15 on I. 21 of the translated Gr̥hya-sūtra. Now these references need not, necessarily, point to the Vaikhānasa-saṃhitā, for they may equally well refer directly to the Gr̥hya-sūtra. In the latter case, this would furnish one more proof for the precedence of the Gr̥hya- to the Śrauta-sūtra.

§ 4. The Vaikhānasa-sūtra the most recent of all the Sūtras belonging to the Taittirīya-śākhā.

In § 1 we have seen that vernacular tradition considers our Sūtra as the latest among the Sūtras belonging to the Taittirīya-śākhā. This view is corroborated and even proved by evidence drawn from the text itself. The reader will soon observe that the style of our text is rather bad, and that its language here and there is slipshod. More than once a *verbum finitum* or an absolutive has to be supplied. In some sentences the subject of the opening words changes abruptly into another; see, for instance, III. 2, where the subject of the sentence, beginning with *kanikradādinā kanyāgrhaṃ gatvā*, can be no other than the bridegroom, whilst without any transition the subject further on is *kanyāpradaḥ*. In the same passage, after *varanāma śarmāntam*, we must necessarily supply an absolutive *proktvā* or *gr̥hṇvā*, otherwise this noun hangs in the air. Similar cases we find in V. 3 (3) and V. 5 (8) where the verb *nikhanet*, resp. the absolutive *baddhvā* must be supplied. The rule prevalent in good Sanskrit that enclitic words are placed after the first (accented) word, does not hold for our Sūtrakāra who writes : *uṣṇasītābhir adbhir enaṃ snāpayitvā* (III. 15), *sa eṣa nagnapracchando 'sya bhavati* (V. 6, s.f.), *tāṃ devatāṃ manasā ha vai dhyāyan nirvapet* (I. 14), *asyādhvaryuḥ . . mumūrṣor . . karṇe . . japati* (V. 1). *ekaviṃśatiḥ* is used (I. 14) as an accusative; *vā* is put between the two connected words: *pacane vāvasathye* (V. 7, beg.), *proṣṭhapada . . mṛgaśiro vā yāvanti puṃnāmāni nakṣatrāṇi* (II. 5, beg.). The optative and the indicative are used (*juhuyāt* beside *juhoti*) without any apparent difference. Our author has a certain preference for a peculiar syntactical construction, which, as far as I know, is not met with elsewhere in Sanskrit literature; he replaces a transitive verb by *karoti* with its object and connects with this expression the object proper, cp. *anyāṃ vivāhaṃ kuryāt* (VI. 2), *tāṃ punar vivāhaṃ kurute* (VI. 13), *yajus-saṃhitāṃ svādhyāyaṃ*

karoti (VI. 8 and IX. 13), *vedān..adhyayanam karoti* (VIII. 3); similarly, *aupāsanam dhāryam kartum aśaktaḥ* (VI. 17) seems to express the same meaning as *aupāsanam dhārayitum aśaktaḥ*. I strongly doubt whether this is good Sanskrit, at least, Speyer in his Sanskrit Syntax § 310 makes no mention of this use.¹ Of a late style smacks the use of *yathā* with the meaning “namely” in the verse itself, V. 8 (5). Another peculiarity of our Sūtrakāra is that he has a strong predilection for adverbial accusatives where the older language uses adjectives: *tatrāsīta śayīta vā dakṣiṇaśīrṣam* V. 1 (6), *devam prākśiraḥ śāyayitvā* IV. 10 (10), *prāṇmukham vadhūm upaveśya* III. 5 (6), *abhimukham āsīnaḥ* VI. 1, *prāṇmukham āsīnaḥ* I. 9 (2), *utkuṭīkam āsīnaḥ* IX. 9 (2), *sāṅguṣṭham aṅgulīr gṛhītvā* III. 22. Of the same kind is *caturdiśam* I. 9

¹ This peculiar mode of expression combined with the fact that, according to tradition, our Sūtra was composed in Malabar, suggested to me the possibility that the author of our Sūtra originally was not an Ārya, but a Tamil or a Malayālī or a Telugu. I put this question to Professor S. Kuppusvāmī Sāstriyar (Curator, Gov. Oriental MSS. Library at Madras), who is a Brāhmaṇa Sanskrit scholar with Tamil as his mother-tongue. He kindly replied as follows: “In reply to your letter I write to inform you that the peculiar mode of expression.... is undoubtedly incorrect (Sanskrit); *anyām vivāham kuryāt* is a literal but incorrect retranslation of the Tamil phrase: *Vēzu pēṇṇai vivākam cēytukollavēṇḍum*. This remark would apply to the other phrases also noted by you. I am inclined to believe that the writer, who was responsible for slovenly retranslations of this kind from Tamil into Sanskrit...., probably was a professional Tamil Vaidika Brāhmaṇa.”

I now am convinced that the view of Paṇḍit Kuppusvāmī Sāstrī is quite right and that this kind of expression is peculiar to Tamil. In the ‘Short Stories’ given by Pope in his Tamil Prose Reading Book (as they are repeated by A. H. Arden in the Companion Reader to his progressive Tamil grammar) I have now met with the following instances: *ivaḷeik kaliyāṇam paṇṇi* (Arden, page 67); here *ivaḷei* is the acc. sing. of the fem. pron. dem., answering to Skt. *imām*; *kaliyāṇam* is equal to *vivāha*, and *paṇṇi* is the absolutive to the verbal root *paṇṇu* ‘to make.’ The words literally translated into Sanskrit would run: *imām vivāham kṛtvā—ōruvan iraṇḍu pēṇṣādigaleik kaliyāṇam paṇṇikonḍirundān*: ‘a certain man (ōruvan) had married two (iraṇḍu) wives’ (page 50).—*Ōru mandirattei ubadēśam paṇṇi* (page 63), ‘he taught (him) a mantra’; here *mandirattei* is the acc. sing. to *mandiram*; the sentence would run in Sanskrit: *ekam mantram upadeśam kṛtvā.—anda mandiratteiś śēbam paṇṇinān* (ib.) would answer to Sanskrit *imaṃ mantram japam cakāra*. It seems to me that these instances speak strongly in favour of the view of Paṇḍit Kuppusvāmī Sāstrī, and that certainly the Sanskrit of our Sūtrakāra has been influenced by Tamil.

(8), II. 5 (7), VI. 1 (2) and cp. *pratidik* I. 8 (2). Ungrammatical constructions are : *havir devam nivedya* III. 13 (11), IV. 9 (3) ; *juhuyād rcaḥ* II. 2 (6) ; *ṣadbhiḥ karṇe japati* II. 6 (10) ; *pitrpiṇḍaiḥ pretapiṇḍam samāropya* VII. 8 (2) ; *tena yojayati* VII. 7 (6), *śiṣyeṇa vratam bandhayati* II. 9 ; *taiḥ priyatām iti vācayitvā* I. 6 (8) ; *tarpayati* and *darśayati* with dative IX. 9 (7) and X. 2 (4). Striking is the fact that our author uses the word *barhis* throughout as a masculine noun : I. 8 (1), I. 10 (3), I. 21 (6), III. 4 (7), IV. 5 (3), and the word *aśman* sometimes, as is usual, as a masculine, but often as a neuter : II. 5, V. 6 (17), V. 7 (2). Only once have I met with an archaism, a case of tmesis, viz. V. 3 (4) : *anu yajñabhāṇḍam nayati*. In some cases we are in doubt whether the knowledge of Sanskrit of the Sūtrakāra himself is insufficient, or a corruption common to all the manuscripts must be accepted, as when *pariveṣṭya* is used instead of *pariveṣya* II. 1 (2), *ayācitam* instead of *ayācitenā* II. 3 (3), *dakṣiṇetara* instead of *dakṣiṇottara* III. 19 (13), *nirvapet* instead of the only possible *nivapet* V. 14, s.f. See also IX. 12 (3), where only the Bhāṣya has preserved the right reading. The diligent reader may find several other grammatical irregularities besides those I have recorded here. Therefore, we may safely draw the conclusion that the internal facts corroborate the tradition according to which our Sūtra belongs to a very late period, when Sanskrit was no longer a living and spoken language, but a dead one.

§ 5. The age of the V a i k h ā n a s a - s ū t r a .

Now we must discuss the difficult question whether it is possible to determine the time of the composition of our Sūtra. There are, indeed, some criteria in our text which enable us to determine, roughly, the *terminus post quem* ; in the first place, the betel-argument. The word *tāmbūla* occurs IX. 13, and, as it is highly probable that the Grhya-sūtra and the Dharma-sūtra are the works of one and the same author, the conclusion drawn from the occurrence of this word in the Dharma-sūtra may be applied to the whole Smārta-sūtra. Long ago, H. Kern made the observation that the habit of betel-chewing must have been introduced into the country of the Hindoos at a time which, roughly, may be determined between Caraka and Suśruta.¹ The conclusion drawn by Speyer, from the argument of betel-chewing occurring in the

¹ Cp. Speyer in his "Studies about the Kathāsaritsāgara," in *Verhandel. der Kon. Akad. v. Wet. Afd. Lett. N.R. deel VIII*, p. 49.

Kathāsaritsāgara, that this text (at least part of it) can scarcely have been invented before the fourth century A.D., at the lowest rate, must hold good also for the Vaikhānasa-texts. And this limitation is supported by another argument mentioned already by Bloch, in his above-mentioned paper, *viz.* that in our Sūtra occurs the Greek sequence of the Planets and the designation of the days of the week after these Planets, a sequence that, as Jacobi has shown in the Journal of the German Oriental Society (Vol. XXX, page 305 sqq.), must have been introduced into India after the middle of the third century A.D.

§ 6. The relation between Manu and the Vaikhānasa-texts.

There is a great number of passages where the Manu-smṛti (the Mānava-dharma-śāstra) agrees, more or less, with the Vaikhānasa-sūtra. In the foot-notes on the translation I have noted the passages of Manu where this work agrees with Vaikhānasa exclusively, for there is a still greater number of passages where we remark the same agreement, but where also other related texts have the same as Manu, so that the latter passages could equally well have been borrowed by Vaikhānasa from the other texts. These agreements are noted II. 4 (1), IV. 4 (24), VI. 12 (5), VII. 5 (2 and 4), VII. 6 (3), IX. 5 (3 and 5), IX. 9 (3), IX. 10 (7), IX. 11 (2 and 3), IX. 12 (16), IX. 15 (1 and 3), X. 1 (1-3), X. 2 (2 and 3), X. 3 (1-3), X. 4 (4-6), X. 5 (3 and 4), X. 5 (5, 7, 9), X. 6 (3 and 8), X. 9 (3), X. 11 (2), and X. 15 (8). One of the most striking agreements is found in the description of the staff which the Brahmacārin must wear. The Vaikhānasa-sūtra runs (II. 4): *brāhmaṇasya . . . nirvraṇo 'numṛṣṭo 'nudvejano yūpavad avakro daṇḍaḥ*. If we compare with this description that of Manu II. 47 :

*rjavas te tu sarve syur avraṇāḥ saumyadarśanāḥ |
anudvejakarā nrṇām satvaco nāgnidahitāḥ ||*

we cannot but infer that either the Vaikhānasa-sūtrakāra must have known the Manu-smṛti or *vice versa*. The words *anudvejana* (*anudvejakara*) and *nirvraṇa* are found only in these two texts. The expression *śarīrasaṃskāra* occurs both in Manu (II. 26) and the Vaikhānasa text, and is not found elsewhere. Manu mentions, just as Vaikhānasa, the *niṣeka* as the first of the *saṃskāras*, see Manu II. 16, 26, 142. It is only in Manu and Vaikhānasa at the Ṛṣi-form of marriage that a pair of cattle (a cow and a bull) is mentioned as a gift or two pairs of

them : *ekaṃ gomithunam dve vā . . . ādāya* Manu III. 29, *gomithunenai-kena dvābhyāṃ vā kanyāṃ dadāti* Vaikh. III. 1. The Vaikhānasa has (III. 7) a verse :

śunām ca patitānām ca śvapacām pāparoginām |
vayasām ca krimiṇām ca bhūmāv annam vapamy aham ||

with which compare Manu III. 92 :

śunām ca patitānām ca śvapacām pāparoginām |
vāyasānām kṛmiṇām ca śanakair nirvaped bhuvi ||

There must be some connection between Manu III. 204 :

teṣām ārakṣabhūtam tu pūrvam daivam niyojayet |
rakṣāṃsi hi vilumpanti śrāddham ārakṣavarjitam ||

and Vaikh. IV. 4 : *vaiśvadevapūrvam ācaraty, anyatra rakṣāṃsy apahareyuḥ*.

I need not cite more passages in proof of the close connection between our two books, but must now call the reader's attention to a famous verse in Manu (VI. 21) :

puṣpamūlaphalair vāpi kevalair vartayet sadā |
kālapakvaiḥ svayamśīrṇair vaikhānasamate sthitah ||

In the first place, we must compare with this verse a passage of the Vaikhānasa-sūtra (IX. 5) where for the hermit is prescribed : *mūlaiḥ phalaiḥ pattraiḥ puṣpair vā tattatkālam pakvaiḥ svayam eva saṃśīrṇaiḥ prāṇam pravartayan*, etc. Now, all Western scholars agree in explaining the word *vaikhānasamate* in Manu as : “following the rules of the (Institutes) of Vikhanas,” literally : ‘abiding by the Vaikhānasa opinion’ (Bühler). When we meet with so many agreements between Manu and Vaikhānasa, the conclusion seems to be obvious that Manu has known our Vaikhānasa-texts, which he even quotes by name. Here is, however, one great difficulty, namely, that one of the older Sūtras (see Bühler in his Introduction to the translation of Manu, S.B.E. XXV, page xxvii and sqq.) also mentions a Vaikhānasa-śāstra ; this older text is the Baudhāyana-dharma-śāstra : *vānaprastho vaikhānasa-śāstrasamudācārah* (II. 11. 14). In this same book (l.c. 15), as well as in the Gautama-dharma-śāstra (III. 27), we find the expression : *śrāmaṇakenāgnim ādhāya* (“having kindled his fire according to the śrāmaṇaka-ritual”). Now, our Vaikhānasa-book does, indeed, give an extensive description of the establishment of this fire by the hermit

(see VIII. 6 and IX. 1-5). Here lies the difficulty, for, if anything, it is certain that the bulk of the Baudhāyana-dharma-śāstra and the Gautama-dharma-śāstra are at least pre-Christian, and much older than our Vaikhānasa-texts. Consequently, it is possible that Manu in the above-mentioned *śloka* refers not to our Vaikhānasa but to an older text or tradition which probably has been lost. Nevertheless, I believe, I can make it at least probable, if not certain, that Manu did know our Vaikhānasa-sūtra. As this proof does not lie on the surface, I must present a somewhat extensive argumentation. There are, then, as a rule, eight forms of marriage described :—

Manu (III. 21, 37, 38) :	Āśv. (gr̥hs. I. 6) :	Gautama (dhś. IV) :
1. brāhma (21).	brāhma (24).	brāhma (21).
2. daiva (14).	daiva (20).	prājāpatya (10).
3. ārṣa (6).	prājāpatya (16).	ārṣa (3).
4. prājāpatya (12).	ārṣa (14).	daiva (10).
5. āsura.	gāndharva.	gāndharva.
6. gāndharva.	āsura.	āsura.
7. rākṣasa.	paśāca.	rākṣasa.
8. paśāca.	rākṣasa.	paśāca.

Viṣṇu-smṛti (24) :	Vaikhānasa (III. 1) :
1. brāhma (21).	brāhma (21).
2. daiva (14).	daiva (14).
3. ārṣa (7).	prājāpatya (12).
4. prājāpatya (4).	ārṣa (6).
5. gāndharva.	āsura.
6. āsura.	gāndharva.
7. rākṣasa.	rākṣasa.
8. paśāca.	paśāca.

The figures put in brackets after each of the first four kinds of marriage-forms denote the number of persons in the ascendent and descendent lines that are said to be “purified” by the son who is born of such a wedlock. We observe that in no one of the above-mentioned texts is the sequence exactly the same. With Manu agree narrowly Viṣṇu and Vaikhānasa, but it is only the Vaikhānasa-sūtra that agrees wholly with Manu with regard to the number of persons who are “purified.” Now, it is striking that Manu, according to whom

the sequence of the first four kinds of marriage is : brāhma, daiva, ārṣa and prājāpatya, gives as the number of purified persons 21, 14, 6 and 12, whereas Vaikhānasa, who has brāhma, daiva, prājāpatya, ārṣa, has the decreasing line of numbers, which we should expect : 21, 14, 12, 6. From this fact I infer that Manu had before him the list as given by Vaikhānasa, but that he changed it (possibly in order to avoid the suspicion that he was not original !), but forgot to change the numbers in accordance with this altered sequence. Apart from all the other numerous agreements between Manu and Vaikhānasa, and apart from the fact that Manu expressly mentions the Vaikhānasa, this seems to prove that he was acquainted with our Vaikhānasa-sūtra.

Now, if Manu was acquainted with our Vaikhānasa, the inevitable conclusion would be that this Mānava-dharma-śāstra is later than the Vaikhānasa-sūtra, and that the time of its composition is later than is usually accepted. Winternitz (Geschichte der Indischen Literatur, Vol. III, page 489), following Bühler, puts as a limit the time between the second century before and the second century after the beginning of the Christian era. We are now obliged, if my conclusions are well founded, to state as *terminus post quem* the third century A.D.

But what can we say now about the Vaikhānasa-śāstra which is mentioned in the older Śāstras, especially in that of Baudhāyana who cannot have known our Vaikhānasa-sūtra ? I here agree with A. Barth (Oeuvres de Aug. Barth, 1914, Vol. III, page 277), from whom I quote, with a slight change, the following passage : Il n'est pas prouvé du tout que par ce Vaikhānasa-śāstra... de Baudhāyana... il faille entendre un écrit défini, et que ce ne soit pas plutôt une expression générale pour désigner : les observances ayant cours parmi les anachorètes." At the time of Baudhāyana there may have been current certain prescripts about the Vaikhānasa-hermits, which in later times have found their final redaction in our Vaikhānasa-sūtra.

That the author of the Vaikhānasa-sūtra was acquainted with the work of Suśruta seems to be firmly established by Bloch in his paper quoted above. But this fact does not furnish us with any further clue regarding the time of the composition of the Vaikhānasa-texts, the exact time of Suśruta being uncertain, see Winternitz *op. cit.*, page 547.

§ 7. Importance of the Vaikhānasa-sūtra.

So, then, the Vaikhānasa-sūtra is, doubtless, the latest of all the ritualistic Sūtras known to us. That this need not be a reason to

depreciate its importance is obvious. The works dating from a period of decadence have an equal right to our interest as the older texts. Besides the clue that it furnishes for deciding some questions of *historia literaria*, the contents of our Sūtra, though, as is to be expected, it contains in the main the same materials as are treated by its predecessors, provide us with a great many facts, descriptions, and reflexions that are unknown from other sources. I would especially call the reader's attention to the chapter I. 14, last part, where the way of the libations is described, how they come unto the Deities; to the *prāṇāgnihotra* (II. 10); to the *varṣavardhana* (III. 20, 21); to the visit to the temple of Skanda (III. 22. b); to the *Viṣṇupūjā* (IV. 10-12); to the highly interesting chapter where the way of death is described (V. 1); to many of the curious details of the funeral rites in this same book, amongst which the rite of "Totenhochzeit" is one of the most striking (V. 9); to the different kinds of householders (VIII. 5) and of hermits (VIII. 7 sqq.); to the establishment of the *śrāmaṇaka*-fire (VIII. 6, IX. 1-5); to the description of the *jāti*s (IX. 11 sqq.).

A few remarks may close this Introduction. The translator had to cope with many difficulties. It is true that at least on the first nine *praśnas* we have a *Bhāṣya*, but this commentary lends no assistance when real difficulties turn up, as it considers rather the words and not the connection of the facts. That the description of the normal paradigm of a sacrifice (I. 9-21) is not as clear as we would wish it may, partly, be due to the author himself who lacks the gift of lucid expression. If the English of the translation is occasionally unidiomatic, the translator hopes he will be excused on the ground that he is writing another than his mother-tongue.

UTRECHT,
June, 1926.

ADDENDUM.

During the printing of the translation I was informed by Paṇḍit Pārthasārathi Aiyangar of Ākulamannāḍu (near Madras) that many more texts belonging to the *Vaikhānasas* are not only extant, but partly published. I may now refer concerning these books to my paper: 'On the sacred books of the *Vaikhānasas*' in *Meded. der Kon. Academie v. Wetensch. te Amsterdam, Afd. Letterk.*, Deel 65, Serie A,

No. 7 (1928). In my Introduction to the edition of the Vaikhānasa-śrautasūtra, which I am now preparing, I intend to say something more about these Vaikhānasa-texts.

UTRECHT,
January, 1929.

VAIKHĀNASA-SMĀRTA-SŪTRA.

a. The Gr̥hya-sūtra.

FIRST BOOK.

Praśna I, Khanda 1.

(Enumeration of the “sacraments.”)

Now, we shall explain the sacraments the first of which is the ceremony performed on impregnation¹.

There are eighteen sacraments relating to the body, *viz.*, the union of the newly married pair at the period of menstruation², the ceremony to secure conception³, the ceremony to obtain a male child⁴, the parting of the hair⁵, the bali-offering to Viṣṇu⁶, the ceremony at birth⁷, the getting up from childbed⁸, the name-giving⁹, the first feeding with solid food¹⁰, the ceremony after returning from a journey¹¹, the increasing of the rice-balls¹², the tonsure¹³, the initiation¹⁴, the undertaking of the observances relating to the study of the Veda and their abandonment¹⁵, the opening of the annual course of study¹⁶, the bath taken at the end of studentship¹⁷, and the marriage¹⁸.

Then, there are twenty-two sacrifices, *viz.*, the five which must be daily performed to Brahman, to Gods, to Fathers, to Goblins, to Men¹⁹; the seven sacrifices of cooked food, *viz.*, the Sthālīpāka²⁰, the partaking of the first fruits²¹, the Aṣṭakā²², the offering of rice-

¹ See III. 8.

² See III. 9.

³ See III. 10.

⁴ See III. 11.

⁵ See III. 12.

⁶ See III. 13.

⁷ See III. 14-15.

⁸ See III. 18.

⁹ See III. 19.

¹⁰ See III. 22, first part.

¹¹ See III. 22, middle part.

¹² See III. 22, last part.

¹³ See III. 23.

¹⁴ See II. 3-8.

¹⁵ See II. 9-11.

¹⁶ See II. 12.

¹⁷ See II. 13-17.

¹⁸ See III. 1-4.—This list enumerates not eighteen but seventeen Saṃskāras. According to the Bhāṣya, however, the *niṣeka* (i.e. the ceremony performed on impregnation) is to be taken as the first Saṃskāra. The statement of the Sūtrakāra himself (VI. 2): *ṛtau saṃgamanaṃ niṣekaṃ ity āhuḥ* must mean that he himself does not agree with this identification. Praśna VI. 1 counts the *niṣeka* as the first Śaṃskāra, and cp. I. 1 (4th alinea).

¹⁹ These five are reckoned as one whole; they are described VI. 17.

²⁰ See IV. 1.

²¹ See IV. 2.

²² See IV. 3-4.

balls to the Fathers²³, the monthly Śrāddha²⁴, the Caitra²⁵, and the Āśvayuja sacrifices²⁶; the seven sacrifices of Havis²⁷, viz., the Agny-ādheya, the Agnihotra, the Full- and New moon sacrifices, the Āgrayaṇa, the Cāturmāsya²⁸, the independent Paśubandha and the Sautrāmaṇī; and (finally) the seven sacrifices of Soma, viz., the Agniṣṭoma, the Ukthya, the Ṣoḍaśin, the Vājapeya, the Atirātra and the Aptoryāma. These make (together) forty sacraments²⁹.

The son begotten of a Brāhmin father by a Brāhmin maiden, on whom³⁰ the sacraments from the niṣeka on up to the ceremony at birth have been performed, is born, merely a son. Being initiated, he is, as soon as he has learned the verse addressed to Savitr, a Brāhmin. When he has mastered the Veda, and when the sacraments relating to the body, up to marriage, have been performed on him, and, if he performs the sacrifices of cooked food, he is a Śrotriya (a learned Brāhmin). When, intent on the study of the Veda and maintaining the sacred fire, he also performs the sacrifices of havis, he is an Anūcāna (one who is versed in the Veda). When he also performs the sacrifices of Soma, he is a Bhrūṇa³¹. Having performed all these sacraments he becomes, by practising the observances dependent on external and those dependent on internal conditions³², nearly equal to a Seer³³. By the combination of the Vedas together with their six auxiliaries, and religious mortification³⁴, he becomes a Seer. By being intent on Nārāyaṇa (i.e. Viṣṇu) and indifferent to opposite pairs of feelings (pleasure and pain, etc.)³⁵ he becomes a Muni³⁶. In this way, by each

²³ See IV. 5-6.

²⁴ See IV. 7.

²⁵ See IV. 8.

²⁶ See IV. 9.

²⁷ These and the Sacrifices of Soma are described in the Śrauta-sūtra.

²⁸ The ungrammatical form *cāturmāsyaḥ* instead of *cāturmāsyaṇi* occurs in the accusative *cāturmāsyaṃ* at IX. 5 (note 1) and is found also in the Śrauta-sūtra.

²⁹ Comp. Gaut. dhś. VIII. 14-21.

³⁰ The word "whom" refers to the mother.

³¹ The word *bhrūṇa*, according to the Bhāṣya, is equal to *ghorācārīka* (below, VIII. 5, middle); at VI. 16, end, the Bhāṣya explains it as *somayājīn*.

³² Comp. below, IX. 4 and Yājñ. III. 313, 314.

³³ With *ṛṣi*, according to the Bhāṣya, the Vānaprastha is meant.

³⁴ ? *sāṅga-caturveda-tapoyogāt*.

³⁵ Acc. to the Bhāṣya : *nirgataṃ saṃsāra-dvandvaṃ yena sa nirdvandvaḥ*.

³⁶ With *muni*, according to the Bhāṣya, the *yati* is meant.

former species of sacrament, he becomes the most excellent of all, thus it is taught (by sacred lore) ³⁷.

³⁷ With this part of this khaṇḍa Baudh. gr̥hs. I. 7. 1-8 (edition of Mysore) is to be compared.

Praśna I, Khaṇḍa 2.

(Rules for bathing for the four orders of religious life.)

Now come the rules for bathing for those who belong to one of the four orders of religious life ¹. It (*viz.*, the bathing) is fivefold : the ablution (in water), the celestial bathing, the aerial bathing, the fiery bathing and the (bathing by) permission of the Guru ².

(The sipping of water without mantras.)

He should approach a river, in absence of which a pond, or in absence of the latter, a well. Facing the east or the north he enters into the water, and, sitting on dry ground ³ in the water, washes his hands and feet singly, the right ones first, up to the wrist and the knee. Then, shaping his hand into the form of a cows ear, he thrice sips, with that part of the hand sacred to Brahman ⁴, water without bubbles, not letting it ooze out, without interruption ⁵, without scattering, noiselessly, and taken not outside his knees and reaching to the stomach ⁶, and then twice wipes his mouth with the root of the thumb. The deity which presides over the thumb is Agni, over the index, Vāyu, over the middle finger, Prajāpati, over the ringfinger, Sūrya and over the little finger, Indra. With thumb and middle finger, or with all the Tirthas ⁷, he wipes his mouth, with thumb and

¹ *Viz.* the Veda student (see VIII. 2), the house-holder (see VIII. 4), the hermit (see VIII. 6) and the religious mendicant (see VIII. 9).

² Comp. I. 5.—Firstly the *abhiṣeka* (bathing in water) is treated. According to the Bhāṣya *gurvanujñā* is equal to *mantrasnāna* (*guror anujñā upadeśo viṣṇu-smaranam, mantrasnānam ca gurvanujñā*), see equally I. 5: *divyam vāyavyam āgneyam mantrasnānam vā*. Sūtra-darpaṇa: *guror anujñāpūrvakam prokṣaṇam ced gurvanujñeti*.

³ The plural in *sthaleṣv āsīnaḥ* is rather strange; could the original reading have been *sthale svāsīnaḥ* (cp. Viṣṇusmṛti 62. 5) ?

⁴ The root of the thumb, comp. I, 5 second half.

⁵ *i.e.* not disjoining the fingers.

⁶ Comp. IX. 10 beg.

⁷ Comp. I. 5 second half.

ring finger his eyes, with thumb and index his nose, with thumb and little finger his ears; his arms with these same fingers or with the thumb only; his heart he wipes with the fingers. and his navel with the thumb. Having touched each limb with water, and having sprinkled water on his legs and on his left hand⁸, he touches his head with all (fingers).

(The sipping of water accompanied by mantras⁹.)

Reciting the two mantras: "I am Indra for him who worships the Gods; so we in truth do choose thee"; "With both, O God Savitr, may we strike for enjoyment"¹⁰, and, having washed his hands and, with the two mantras: "The water for washing the feet should destroy my enemy"; "In this family may I become full of spiritual lustre"¹¹, his feet, he washes himself in the same manner¹², and he sips again in the same manner¹³ with the mantra: "May the water purify the earth" etc.¹⁴. Having¹⁵ with the three mantras: "May the Ṛgveda be propitious"; "May the Yajurveda be propitious"; "May the Sāmaveda be propitious"¹⁶, thrice drunk water, he wipes, as he repeats the three mantras: "May the Atharvaveda be propitious"; "May the Itihāśaveda be propitious"; "May the Moon be propitious"¹⁷, in three ways¹⁸ his face; repeating the mantra: "May the Great Lord be propitious"¹⁹, he wipes his head; repeating the two mantras: "May the Sun be propitious"; "May the Moon be propitious"²⁰, he wipes his eyes; repeating the mantra: "May the Quarters be propitious"²¹, his ears; repeating

⁸ This is uncertain: *pratyaṅgam apaś ca sprṣtvā jaṅghayor vāme pāṇāv apy abhyukṣya*.

⁹ Sundararāja adds: *brahmayajñārtham*.

¹⁰ *indro 'ham asmi yajamānāya devān tat tvā satyaṃ vṛṇīmahe.—ubhābhyāṃ deva savitaḥ praharema vītaye*. [asāni.]

¹¹ *āpaḥ pādāvanejanīr dviṣantaṃ nāśayantu me.—asmin kule brahmavarcaṣy*

¹² As described above: "up to the wrist and the knee, etc."

¹³ As above. ¹⁴ Identical with TĀ. X. 23.

¹⁵ According to the Bhāṣya this is the beginning of a *matāntaram ācamanaṃ*; with the Bhāṣya agrees the Sūtra-darpaṇa, where the following is ascribed to *eke*. The text of Sundararāja (Prayogavṛtti) runs on.

¹⁶ *ṛgvedaḥ prīṇātu, yajurvedaḥ prīṇātu, sāmavedaḥ prīṇātu*.

¹⁷ *atharvavedaḥ pr., itihāśavedaḥ pr., candramāḥ pr.*

¹⁸ *dviṣ tiryag adhaś caikam*, acc. to the Bhāṣya; with the first two mantras his cheeks, with the third his mouth, acc. to the Darpaṇa.

¹⁹ *maheśvaraḥ prīṇātu*. ²⁰ *ādityaḥ prīṇātu, somaḥ pr.* ²¹ *diśaḥ prīṇantu*.

the mantra : “ May the Wind be propitious ” ²², his nose ; repeating the mantra : “ May Indra be propitious ” ²³, his arms ; repeating the mantra : “ May Viṣṇu be propitious ” ²⁴, his heart, and repeating the mantra : “ May Fire be propitious ” ²⁵, his navel. According to some (ritualistic authorities) he touches (them only as he says these mantras).

²² *vāyuh prīṇātu.*

²³ *indrah pr.*

²⁴ *viṣṇuh pr.*

²⁵ *agnih pr.*

Praśna I, Khaṇḍa 3.

(The bath without mantras .)

Now, having made obeisance to the Water he dives into it, as far as there is no apprehension for his life ¹, and, having by means of water and clay cleansed his body, he washes ² his garment, repeating the mantra *ā dasāt sūditam madhūditam mahoditam*, and spreads it out (on the dry land) with the hem directed to the east or the north as he repeats the Gāyatrī verse ³. When it is dry, he should take it up with the same verse.

(The bath accompanied by mantras .)

Having approached the water as he repeats the mantras : “ Here, O Waters, do ye carry forth both this reproach and what is foul, and what untruth I have uttered in hate and what I have sworn fearlessly ; may the Waters protect me from that guilt, and from all distress. I free myself from the curse, from the curse of Varuṇa, I free myself from Yama’s fetter, from all offence against the Gods and against men.” “ Here, ye Waters, bring medicine, therefore we praise Varuṇa ” ⁴, he makes obeisance to it with the mantras : “ I take refuge with gold-horned Varuṇa ; give at my request a bathing place ; when I have

¹ *yāvad amanaśśaṅkam : yāvan manasi vidyate śaṅkā mālinyāpanodaneneṭi vicāro yasmin tad amanaśśaṅkam bhavati tāvat Bhāṣya, yāvan na vidyate manasi śaṅkā malinyāpanodas syān na veti*, note in the Kumb. ed. The expression, which recurs X. 3, may perhaps signify “ as far as there is no doubt in his mind.”

² Having left the water, sipped water, dried his body, thrown away the garment in which he has bathed.

³ The verse *tat savitur vareṇyam*, etc.

⁴ The first mantra agrees with Āp. VII. 21. 6, the last runs : *idam āpah praṇīta bheṣajam tan me varuṇam numah (sic !)*.

taken food from unholy men, the gift received from the wicked, all evil which I have done by thought, speech or deed,—may Indra, Varuṇa, Brhaspati and Savitr again and again cleanse me from that”⁵; sprinkles himself with water mixed with clay repeating the mantra: “May the earth purify the waters, may the earth purify all; may the wholly purified (earth) purify me from all sin”⁶; dives into the water as he repeats the mantra: “Here are the Waters, the blessed, the most blessed, the peaceful, the most peaceful, the bright, the most bright, the purified, the most purified, the auspicious, the most auspicious, the pure, the most pure, the immortal ones of immortal essence, purified by Brahman’s strainer, by Sūrya’s rays”⁷, and then bathes⁸ thoroughly⁹.

(The occasional bath¹⁰ and the twilight devotion.)

With the mantra: “Here we purify Brahman”¹¹, he takes a strainer¹², fastens the strainer on his (ring) finger repeating the mantra: “May Brahman purify (me)”¹³; takes water as he repeats the mantra: “Flowing in a hundred streams, golden, flowing in a thousand streams, the Amṛta, deposited in the hiding-place¹⁴⁻¹⁵”; sips water

⁵ Agree with TĀ. X. 1. 12 (47, 48).

⁶ *apah punātu pṛthivī sarvaṃ punātu dharāṇī sarvapūtā māṃ sarvapāpaiḥ punātu.*

⁷ *idam āpah śivāḥ śivatamāḥ śāntāḥ śāntatamāḥ śubhāḥ śubhatamāḥ pūtāḥ pūtataṃ punyāḥ punyatamā medhyā medhyatamā amṛtā amṛtarasāḥ pūtā brahma pavitreṇa pūtāḥ sūryasya rāsmibhiḥ.*

⁸ Then follow, according to the Bhāṣya, the precepts: he washes his garment, etc., I. 3 beg.

⁹ *susnāti: suṣṭhu snānaṃ karoti, Bh.*

¹⁰ The bath described in the last passage is acc. to the Bhāṣya: *nitya*, cp. IX. 13. What now follows, acc. to the same authority and the Sūtra-darpaṇa, is the *naimittikaṃ snānaṃ*.

¹¹ *idam brahma punīmahe.*

¹² Made out of a pair of Kuśa blades or consisting of a finger ring.

¹³ *brahmā punātu.*

¹⁴ *śatadhāraṃ hiranmayam sahasradhāraṃ amṛtaṃ nihitaṃ guhāyām.*

¹⁵ Here the Madras MS., but only this one, inserts: *ūrdhvapundram lalāṭe dhārayan*. That the perpendicular mark of sandal on the forehead is not alien to our Sūtra is proved by the following curious passage of the Śrauta-sūtra (II. 6), which partly also coincides with our Gṛhya-sūtra (I. 21, end): *tejomūrtir ātmā*

with the mantra : “ Rich in milk are the herbs ” etc.¹⁶ ; worships, standing upright, the sun with the mantra : “ *Bhūh*, obeisance to Fire, to Earth, to the great One. *Bhuvah*, obeisance to Wind, to Atmosphere, to the great One. *Suvah*, obeisance to Sun, to sky, to the great One. *Bhūh*, *bhuvah*, *suvah*, obeisance to Moon, to Stars, to Quarters, to the great One ”¹⁷, and wipes thrice with clay-mixed water his head from right to left, using ring-finger and index¹⁸, and repeating the three mantras : “ May the lord of thought purify me ” ; “ May the lord of speech purify me ” ; “ May God Savitr purify me with flawless strainer, with the rays of the bright sun ”¹⁹. He then sprinkles his head repeating the mantras : the three verses beginning : “ Ye waters are wonderful ”²⁰, the five : “ Golden of colour, ” etc.²¹, and the chapter beginning : “ The purifying, heavenly one ”²². Standing, he addresses to the sun the mantras : “ Out of the darkness ” etc.²³ ; speaks over the water the great *Vyāhṛti*²⁴, and, covering (with his hands) his ears (and nose), dives, with his face directed to the sun so that half of his body is under water, and, whilst repeating thrice the mantras : “ Right and truth ” etc.²⁵, and the four verses beginning : “ The Waters, in which perfume ” etc.²⁶, he performs *aghamarsana*²⁷. Then, having slowly breathed out, and, having put on a newly washed garment, and, not

hrdaye 'ntar ūrdhvaṃ jvalann agniḥ śikhāmadhye sthitaḥ ; tasyāḥ śikhāyā madhye paramātmēti śrutīḥ, tato homānte sarvatrātmānam prokṣya gārhapatyād bhasmādāya lalāṭe hrdaye kuṣau bāhvoḥ kaṇṭhe ca tajjvālārūpaṃ caturāṅgulaṃ dīpavad ūrdhvāgrapundram kuryāt ; yajamānas tena sukhaṃ labdhvātmayogam ante prāpnoti.

¹⁶ Agreeing with TS. I. 5. 10 g.

¹⁷ Nearly identical with TĀ. X. 4, but with *namaḥ* instead of *svāhā*.

¹⁸ Thus (ordinarily *upānta* designs the ring-finger) the Bhāṣya : *upāṅguṣṭha-samīpe tiṣṭhatīty upāntaḥ*. Differently the Kumbakonam edition : *upa aṅgulīnām samīpe tiṣṭhatīti upāntaḥ aṅguṣṭhaḥ*.

¹⁹ See TS. I. 2. 1. h (*ūha*).

²⁰ See TS. IV. 1. 5. b-d.

²¹ Identical with TS. V. 6. 1. a-e.

²² TBr. I. 4. 8.

²³ Identical with TS. IV. 1. 7. k ; I. 4. 43. a, b ; TĀ. IV. 42. 5 (32 and 33).

²⁴ *bhūr agnaye ca pṛthivyaḥ ca mahate ca namaḥ*, etc.

²⁵ Agreeing with TĀ. X. 1. 13 (55-63).

²⁶ *yāsu gandhā rasā varṇā*, etc., see Baudh. śrs. II. 11 : 51. 7-14.

²⁷ *aghamarsana* as a subst. denoting an act recurs VI. 8 and IX. 8. According to the Bh. the meaning is *pāpāvanodanam* or *pāpanirasanam* (“removal of evil influences”).

cleaning his garment (in which he has bathed)²⁸, he²⁹ sips water at morning with the mantra: ‘ May the Sun and Wrath guard me,’ etc.³⁰; sprinkles himself repeating the three verses: “ Ye waters are wonderful”, etc., and addresses the water with the Gāyatrī verse, throwing (some of) it in the direction of the sun. He then turns round from left to right, holds his breath once (as long as possible), repeats eight times the verse addressed to Savitr and performs, standing, with the three verses beginning: “ Mitra’s fame ”³¹, the twilight devotion.— At midday he sips water with the mantra: “ May the water purify the earth,” etc.³²; sprinkles himself in the same manner (as at morning); standing, addresses to the sun the three Yajus formulae: “ Out of the darkness,” etc.³³, and performs the rest as described above.— At evening he sips water with the mantra: “ May Fire and Wrath guard me ”, etc.³⁴, and sprinkles himself in the same manner (as at morning). Having performed his twilight devotion with the Sāman-verses: “ Whatever law of thine ”, etc.³⁵, and the two mantras: “ Hear this my cry, O Varuṇa, etc.”³⁶, he does as before, but now in sitting posture.—The two twilight devotions (of morning and evening) he addresses respectfully, in accordance with the direction (mentioned in the mantra) and with the mantras: “ I resort to the Twilight of the rising sun: to Indrāṇī, the mother of the Vedas, which encompasses all the Deities, bowing before her who rules over the highest³⁷ ”, resp. “ I resort to the Twilight of the setting sun; to Vāruṇī ” (etc., as above)³⁸ and the deities of the different quarters³⁹,

²⁸ *anupamṛjya vāsaḥ : snānavastram anispīḍya*, Bh. This squeezing of the garment should take place at the end of the tarpaṇa.

²⁹ Here ends, according to Bhāṣya and Darpaṇa, the *naimittikamṛttikasnānam* and begins the *sandhyāvandana* or Twilight devotion.

³⁰ Identical with TĀ X. 25.

³¹ See TS. III. 4. 11. p-r.

³² See note 14 on I. 2.

³³ See note 23 above.

³⁴ See TĀ. X. 24.

³⁵ See TS. III. 4. 11. s, t.

³⁶ See TS. II. 1. 11. v, w.

³⁷ *uditārṇkāṃ prapadye 'ham indrāṇīm vedamātaram : sandhyāṃ vai sarva-daivatyaṃ prañamya paramēśvarīm.*

³⁸ *paścimārṇkāṃ prapadye 'ham vāruṇīm vedamātaram : sandhyāṃ*, etc., as above.

³⁹ Directing himself successively to the east, the south, the west, the north, the south-east, the south-west, the north-west and the north-east (Indra, Yama, Varuṇa, Kubera, Agni, Nirṛti, Vāyu, Isāna).

the Fathers⁴⁰, — here he should wear his sacred thread over his right shoulder⁴¹ — Brahman, and (now directing himself to the north) Nārāyaṇa”, etc.⁴², each with their names, to which, each time, the word “obeisance” (*namah*) is added⁴³.

⁴⁰ Pitarah, Pitāmahāḥ, Prapitāmahāḥ, Jñātivargāḥ, Pitṛpatnyah, Pitāmahapatnyah, Prapitāmahapatnyah, Jñātivargapatnyah.

⁴¹ *sāpasavyam : apasavyam prācīnāvītam tena saha cartata iti sāpasavyam yathā syāt tathā*, Bhāṣya.

⁴² Nārāyaṇa, Mahādeva, Skanda, Vighna, Vināyaka, Grahāḥ, Nakṣatrāṇi, Tārāgaṇāḥ, Bhūtāḥ, Bhūtadevāḥ, Nāgāḥ, Nāgadevāḥ, Sarva devatāḥ, Saptarṣayah, Saptarṣipatnyah, Munayah, Guravaḥ.

⁴³ Thus : *sandhyāyai namah. indrāya namah*, etc.—Acc. to the Darpaṇa here ends the second Prakaraṇa.

Praśna I, Khanda 4.

(The Tarpaṇa; i. e. the daily presenting of libations of water.)

Now, having sipped water and paid obeisance to the water with the mantra beginning : “Of Kurukṣetra”¹ and, having spoken over the water the great Vyāhṛti², he satisfies (by pouring out some water) with his hand gradually through the palm and the tīrthas³, (the water)⁴ with the mantras : “To the waters of the wells, hail !” etc.⁵; (then he satisfies the deities with that part of the hand sacred to Brahman, whilst directing himself to the east, and repeating the following mantras) : “I satisfy Bhūpati. I satisfy Bhuvanapati. I

¹ The mantra (untranslatable) is uncertain : *kurukṣetram puṇyam japa(n)ti gurukṣetram vedikṣetram brahmakṣetram prajāpatikṣetram ṛṣikṣetram jambūkṣetram paribhukkṣetram sammitam parimitam śayanam dayanam madhvagram madhuśākhāṃ pūtiplakṣāṇākam* (var. *pūriṣāṇāṃkam*) *asi sthānam asi virāt svarāt suvirāt samrāt pāriplavanam saumanasam svasthānam sugundhi nityam kurukṣetre vasatām*.

² Cp. note 24 on I. 3.

³ Cp. I. 5 second half.

⁴ For this Tarpaṇa using the palm of the hand ?

⁵ See the two chapters TS. VII. 4. 13 and 14.—Or is he to repeat before each Tarpaṇa these two chapters ? But where, in this case, does the *tala* come in ? According to Bhāṣya and Darpaṇa the *tala* is not used (*talatīrtha* being taken as a *tatpuruṣa* compound) but the *kūpya* water is satisfied with the *daiva tīrtha*; this seems to rest on IX. 13. There seems to be a certain discrepancy between these two parts of the Sūtra. Note of the Kumb. Edition : *brāhmaṇa bhūpatyādīn daivena nārāyaṇādīn kūpyādīṃś ca; ārṣeṇa viśvāmitrādīn paitṛkeṇa pitrādīṃś tarpayitveti dharmasūtre*.

satisfy Bhūtānāmpati. I satisfy Prajāpati. I satisfy Brahman.” (Then with that part of the hand sacred to the Gods) “I satisfy Nārāyaṇa. I satisfy Mahādeva. I satisfy Skanda. I satisfy Vighna. I satisfy Vināyaka”.—Then he satisfies the Deities of the Quarters in accordance with their direction⁶: “I satisfy Indra. I satisfy Yama. I satisfy Varuṇa. I satisfy Kubera. I satisfy Agni. I satisfy Nirṛti. I satisfy Vāyu. I satisfy Īśāna.”—(Then he satisfies the Planets): “I satisfy the Sun. I satisfy the Moon. I satisfy Mars. I satisfy Mercurius. I satisfy Jupiter. I satisfy Venus. I satisfy Saturnus. I satisfy Rāhu. I satisfy Ketu⁷. I satisfy the Planets. I satisfy the Moonstations. I satisfy the Stars. I satisfy all the Gods. I satisfy all the female Deities. I satisfy the Vedas. I satisfy the Metres.”—(Then having turned to the north and, with that part of the hand sacred to the Ṛṣis, he satisfies) the seven Seers, beginning with that one to which his own gotra belongs: “I satisfy Viśvāmitra⁸. I satisfy Jamadagni. I satisfy Bharadvāja. I satisfy Gautama. I satisfy Atri. I satisfy Vasiṣṭha. I satisfy Kaśyapa. I satisfy Bhṛgu. I satisfy all the Seers. I satisfy all the wives of the Seers”.—Wearing his sacred thread over his right shoulder, he performs all the acts of which the Fathers are the object (and, moreover, using that part of the hand sacred to them, and directing himself to the south) (he satisfies them with the mantras:) “On the shore of the current may my dear Fathers wash themselves. So and so, (here) is water (for thee). To the Fathers *svadhā*, obeisance! I satisfy (them). To the Grandfathers. To the Great grandfathers. To the groups of agnate relatives. To the wives of the Fathers. To the wives of the Grandfathers. To the wives of the Great grandfathers. To the wives of the groups of agnate relatives, *svadhā*, obeisance! I satisfy (them)”⁹.—

⁶ Directing himself at each tarpaṇa to that quarter over which the said deity presides.

⁷ Thus according to the text of the Madras MS. The Ed. and the other MSS. have of the Planets only Sun and Moon.

⁸ Before Viśvāmitra, the text of the Madras MS. and the two recensions of the Saṃhitā insert: “I satisfy Vikhanas”, but cp. IX. 3. The editor of the Kumb. edition puts the words *vikhanasam tarpayāmi* in the text in brackets and remarks: *nātra saṃkhyā vivakṣitā ; saptārṣiṇ ity atra vaikhānasānām vaṃśakartāraḥ viśvāmitrādayas saptaiva ; bhṛgujamadagnyor ekatvāt.*

⁹ The mantra runs: *ūrmyodakānte mārjayantām me pitaraḥ somyāsaḥ । asāv*

Then, wearing his sacred thread hanging down from the neck on to the breast (leaving both his arms free, as it were, he pours water out :) “The Bhaumas I satisfy. The Bhaumadivyas I satisfy. The Nāgas I satisfy. The Nāgadivyas I satisfy”. Having poured out some water, with the mantra : “Let all those that want water, accept it”¹⁰, and, having sipped water, he undertakes the Sacrifice to Brahman.

(The Brahmayaज्ञा or daily recitation of a part of the Veda¹¹.)

Having strewn grass on a clean spot, and, having assumed the sitting posture sacred to Brahman¹², holding a strainer¹³ in his (right) hand, and making the *añjali* sacred to Brahman¹⁴, he should recite, with his face directed to the east, first the Savitr̥ verse, and, then, as obligatory recitation, the chapters beginning : “For food thee, for strength thee”¹⁵, as far as he likes. As occasional recitation¹⁶, he should recite the chapters beginning : “Right and truth”¹⁷; “From the evil done to the Gods”¹⁸; “What of me in the womb”¹⁹; “The gladdening one has moved forward”²⁰. “The strainer of the good one”²¹; “To Jātavedas”²²; “Of Viṣṇu now”²³; “He with the thousand heads”²⁴; “One-syllabled”²⁵; “I have brought thee hither”²⁶;

āpaḥ ॥ *pitṛbhyaḥ svadhā namas tarpayāmi*, etc. Each time he has to say, first, *ūrmyodakānte—asāv āpaḥ* and, then, “To the Fathers, *svadhā, namaḥ*. I satisfy (them)” and so on.

¹⁰ *yāvanto jalārthinas tāvantaḥ pratigrhṇantu.*

¹¹ Cp. IX. 13.

¹² sitting with his legs crossed, so that the right upper leg reposes above the left one.

¹³ See note 12 on I. 3.

¹⁴ Folding his hands in the way of a blossom : *mukulitahastam kṛtvā*, Bhāṣya.

¹⁵ Agreeing with TS. I. 1. 1-3 (three Anuvākas : Vaikh. Samh. I. 9-10).

¹⁶ *prāyaścittādinimittasambandhi*, Bhāṣya.

¹⁷ Vaikh. Samh. I. 12, cp. note 25 on I. 3.

¹⁸ Vaikh. Samh. I. 13 (nearly identical with TĀ. page 919 of the Calc. Ed.).

¹⁹ Vaikh. Samh. I. 14 (cp. R.V. Khila III. 10, page 96 ed. Scheftelowitz).

²⁰ Vaikh. Samh. I. 15 (identical with RS. IX. 58. 1-4).

²¹ Vaikh. Samh. I. 16 (Vāj. S. I. 3).

²² Vaikh. Samh. I. 17 (TĀ. X. 1).

²³ Vāikh. Samh. I. 18 (cont. various verses of TS. and TBr.).

²⁴ Vaikh. Samh. I. 19 (agreeing with TĀ. III. 12. 60-66).

²⁵ Vaikh. Samh. I. 20 (large chapter in verses unknown from elsewhere)

²⁶ Vaikh. Samh. I. 21 (RS. X. 73 with various readings).

“Thou, O Agni”²⁷; “Be purified”²⁸. Finally, he should address to the sun as many verses as he likes.

²⁷ Vaikh. Samh. I. 22 (TS. I. 3. 14. a—cc).

²⁸ Vaikh. Samh. I. 23 (RS. IX. 16. 1–30.)

Praśna I, Khanda 5.

(Subsidiary rules for bathing.)

If he is unable (*e.g.*, through illness) to bathe (in the prescribed manner), he should, necessarily, after having washed his feet and sipped water, recite the Viṣṇu muttering: “From here the Gods”¹, etc., and, after having performed either the “celestial bathing” or the “aerial bathing” or the “fiery bathing” or the “mantra-bathing”², he should perform the sipping of water, etc., as formerly described³. The celestial bathing consists in sprinkling himself with water⁴ fallen from heaven, with water from the Ganges, with water that has been heated by the sun, or with rain-water. The aerial bathing consists in touching the body with dust, which has been conveyed by the wind from the footsteps of cows. The fiery bathing consists in smearing the whole body with cleansed ashes. The mantra-bathing consists in sprinkling the body, by means of that part of the hand sacred to Agni, repeating the mantras: “Ye waters are wonderful” etc.

(The Tirthas or parts of the hand regarded as sacred to different deities.)

Of the right hand, the middle part of the palm is the part sacred to Agni; the root of the little finger is that sacred to the Gods; the roots and (or) the tips of all the fingers are those sacred to the Ṛṣis; the part between the index and thumb is that sacred to the Fathers; the root of the thumb is that sacred to Brahman⁵. An act relating to the Gods he performs with the Tirtha of the Gods and whilst wearing the sacred thread over the left shoulder; an act relating to the Ṛṣis

¹ The verses in Vaikh. S. I. 27 corresp. with RS. I. 22. 16–21.

² Cp. I. 2.

³ This comprises the twilight devotion, the muttering of the Savitr verse, the tarpaṇa, the brahmayajña, the adoration of the sun.

⁴ *ādhāva* : *pavitrajalām*, Bhaṣya; the expression rests on TS. III. 3. 4. 1.

⁵ Cp. Baudh. dhś. I. 8. 15–16.

with the Ṛṣitīrtha, one relating to the Fathers with the Fathertīrtha ; the whole act of satisfying Brahman is performed with the Tīrtha sacred to Brahman as is also the sipping of water ; (with the mantras : “ Ye waters are wonderful ”) he performs the sprinkling with the Tīrtha sacred to Agni.

(The manner of wearing the sacred thread.)

If he wears the sacred thread under his right armpit he is *upavītin*, if under his left armpit, he is *prācīnāvītin* ; if he wears it hanging from his neck (on the breast), he is *nivītin*.

The sacrifices at a sacrament he should perform after having bathed on an auspicious day, thus it is said (in sacred lore) ⁶.

⁶ End of third Prakaraṇa according to the Sūtradarpana.

Praśna I, Khaṇḍa 6.

(The Puṇyāha, i. e. the blessing to be performed by Brāhmins before any sacrament.)

Now, the Puṇyāha. Having invited, at least, five learned Brāhmins, he honours them (by presenting flowers, incense, etc.). The Ācārya ¹, having filled with water a small pot (a *karaka*), as he recites the mantra : “ In the seven streams and the Mānasa (lake), in the well filled ponds and rivers taking the water, I shall bring it forward ” ², and, having recited over the water the mantra : “ Here are the waters, the blessed ” ³, and, having with flowers, and so on, worshipped it as water from all holy sources (as Ganges or Yamunā), he causes the persons who are to give their answer (i. e. the invited Brāhmins) to be seated in the direction of the east or north, and utters solemnly, with his face directed to the north ⁴, his intention : “ I effect a thoroughly lucky day ” ⁵ ; sprinkles the place (where the puṇyāha is being performed)

¹ The spiritual teacher of the person on whose behalf the act takes places. It is he that performs all the acts.

² *dhārāsu saptaśu ca mānaseṣu* (read *mānase ca* ?) *sarassaritsu paripūrīteṣu* ; *apobhigṛhṇan pratipādayiṣye gṛṇomi dhattāṃ suciraṃ suśarma* ; the last pāda (left untranslated) runs in the Mysore MS. : *ranobhi dhattān su° su°*.

³ See note 7 on I. 3.

⁴ The Mys. MS. has here some more words (also found in the Prayoga, so that they may belong to the text) : *udaṇmukhaḥ sthitaḥ karakaṃ bāhūnūtram uddhṛtya*, the printed text mentions these words in a foot note

⁵ *supuṇyāhaṃ karomi*.

as he repeats the mantra : “ Hail ! Well sprinkled be it ” ⁶ ; and, having said : “ May Prajāpati be gladdened ” ⁷ , causes them ⁸ to answer : “ May he be gladdened.” With the mantra : “ May horror cease, may evil cease, may sickness cease, may happiness increase ” ⁹ , he pours some water out (from the watering pot), three times, ending each time in the north (repeating each time the mantra). Thereupon, all the Rtvij’s ¹⁰ speak the following verses—which are preceded by the verses “ From here the gods ” ¹¹ at an act for the gods (*i.e.* if the puṇyāha introduces a sacrifice to the gods); by the verse : “ I pour on thee ” ¹² at a sūtaka ¹³ ; by the verse : “ Pure viands to you ” ¹⁴ at an obsequial rite—“ Giving glory ” ; “ Savitr ” ; “ each time new ” ; “ lighting ” ; “ live a hundred ” ; “ the eight Gods ” ; “ the golden-formed one ” ; “ may we have luck with the laud ” ; “ I have taken thee ” ; “ Aryaman ” ; “ the king Soma ” ; “ Indra and Varuṇa ” ; “ born for luck ” ; “ the Guṇḡ ” ; “ I who with my heart thee ” ; “ for whom, O Agni ” ; “ O Narya, my children ” ; “ the well guarding ” ; “ to the hundred-weaponed ” ; “ for those that have dakṣiṇās ” ; “ auspicious with the ears ” ; “ a hundred years ” ; “ Aditi, the sky ” ¹⁵.

⁶ *svasti suprokṣitam astu.*

⁷ *prajāpatih priyatām.*

⁸ Note the instr. *taih*, we expect *tān*.

⁹ *śāmyantu ghorāṇi śāmyantu pāpāni śāmyantu itayaḥ śubhāni vardhantām* ; the Mys. MS. : *śāmyantu tvādhītayaḥ*.

¹⁰ *Rtvij* is the Brāhmin, who officiates at a śrauta-sacrifice. Here they are the same persons as those that have been invited, probably because a śrauta-sacrifice must also be preceded by the puṇyāha.

¹¹ Cp. note 1 on I. 5.

¹² See TS. I. 6. 1. a.

¹³ *Viz.* if the act introduces the removal of *āśauca* after a birthfall.

¹⁴ See ṚS. VII. 56. 12.

¹⁵ The verses (Vaikh. Samh. I. 27) agree successively with ṚS. I. 96. 8, X. 36. 14, TS. II. 4. 14. a, ṚS. X. 95. 10, X. 161. 4, TBr. III. 1. 2. 6, ṚS. II. 35. 10, X. 106. 11, X. 161. 5, TS. I. 7. 10. f, l. c. g, ṚS. VIII. 59. 7, IX. 94. 4, II. 32. 8, TS. I. 4. 46. a, TS. I. 4. 46. a, b, TBr. I. 2. 1. 25, TS. I. 5. 11. t, TS. V. 7. 2. d, ṚS. I. 125. 6, TĀ. I. 1. 1, ṚS. I. 89. 9, 10.

Praśna I, Khaṇḍa 7.

(The Puṇyāha, continued.)

(He then says) : “ The Gods, the Ṛsis, the Fathers, the Planets, the Goddesses, the Wives of the Ṛsis, the Wives of the Fathers, the Vedas, the sacrifices,” each preceded by the word “ all ” and followed by the

words : “ may (they) be pleased,” and the answer of all are the last words (“ may they be pleased ”). Then : “ Welfare, Long life. Health, Freedom from obstacle, Steadiness, Power, All evil removed, All good, Good deed, Lucky faction,” each followed by the word *astu* (i.e. “ may be here,”) and the answer of all is the same last word. (Then, after he has said each of the following mantras) : “ Auspicious the seasons may be, auspicious the stars may be, luck in all deeds may be, fullness of all riches and corn may be,” they repeat the last word. The mantras then spoken by him : “ The auspicious Nakṣatra verily he should make his own at the time of dawn ; when the sun rises, then the Nakṣatra comes not ; at the moment when the sun goes, where he sees him at day-time for the last, at this moment he should undertake what he is about to do : he does it at an auspicious moment¹ ; may Indra give us well-being² ; may we prosper ”³, are repeated by the others. (Thereupon he addresses the Brāhmins) : “ You should pronounce the name of the Yaṁamāna⁴, preceded by the syllable *om* : first his Nakṣatra name, then his family name ending with ‘ son (of so and so ’), and insert before his name, to which the word *śarman* should be added, the family name of his mother ; at the end you should subjoin the words : “ an auspicious day, hail, prosperity ”. They should repeat singly, each time thrice, in accordance with the grammatical case-endings used, the words addressed to them⁵. (With the water from the vessel) he makes them sprinkle him, repeating the mantras “ Ye waters are wonderful,” “ Golden of colour,” “ The purifying heavenly one ”⁶. When the blessing has been performed, this day shall be a lucky one. Through

¹ *yat puṇyam nakṣatram | tad baḥ kurvītopavyuṣam | yadā vai sūrya udeti | atha nakṣatram naiti | yāvati tatra sūryo gacchet | yatra jaghanam paśyet | tāvati kurvīta yat kārī syat | puṇyāha eva kurute.* (this is a brāhmaṇa, not a mantra ! to be found TBr. I. 5. 2. 1).

² See TĀ. 1. 1. 1 (2).

³ See TBr. III. 1 2. 1.

⁴ The person on whose behalf any śrauta sacrifice is performed ; cp. note 10 on I. 6.

⁵ The grammatical structure of this sentence is not quite clear. Must *iti* be supplied after *ṛddhyantam* ? I have translated thus.—He should say e. g. : *āśvināya bhāradvājāya yajñadattasutāya ātreyaṇandanāya devadattaśarmane puṇyāham bhavanto bruvantu.* The others must answer : “ *om āśvināya bhāradvājāya y^o ātreyā devadattaśarmane puṇyāham* (and *svasti, ṛddhir*) *bhavatu.* ”

⁶ Cp. notes 20–22 on I. 3.

the blessing, either at the beginning or after the completion (of a religious act), all the rites become lucky and complete. When by the mantra: "Thou art he who is appropriated"⁷ they have announced the (moment for giving the) sacrificial fee, he (*i.e.* the person on whose behalf the ceremony takes place) gives with his right hand, and with the mantra: "From Ghr̥ta" etc.⁸ together with water⁹, a sacrificial fee to the best of his power. They should accept it with the mantra: "Thou, Agni, art the priest of the sacrifices"¹⁰. Where-ever a giving and accepting of dakṣiṇās takes place, it ought to be done in this manner, so says sacred lore¹¹.

⁷ *svāmkr̥to 'si viśvakṛd viśvebhyas tvendriyebhyo divyebhyaḥ pāṛthivebhyaḥ*, cp. TS. I. 4. 2. b.

⁸ The mantra is untranslatable: *ghṛtāt pari manda ivāpsu snehaḥ sarvādhikah sarvadhatteṣu śarvaḥ* (Mys. MS.: *sarvatatveṣuśām*) + *sacetanaś cetayate svaśaktyā eko lokān garbhavat pātu sarvān*.

⁹ This means probably: after having poured out some water into the hand of the recipient.

¹⁰ In the Vaikh. Saṃhitā this verse (see R̥S. VI. 16. 1) is preceded by the formulae (TĀ. III. 10. 1-4) which elsewhere are used when a dakṣiṇā is accepted.

¹¹ Here ends the fourth Prakaraṇa according to the Sūtradarpana.

Praśna I, Khaṇḍa 8.

(The place for the sacred fire: *agnyāyatana*; the requisites for the sacrifice.)

Now, the place for the fire (destined for domestic worship). On a clean spot, sloping either toward the east or toward the north, which has been smeared with cow-dung, the ground (*sthaṇḍila*) destined as place for the fire is prepared from clean sand, measuring from east to west and from south to north two and thirty fingers' breadth, being two fingers' breadth high or as high as he likes to make it. The grass stalks¹, used for strewing around (the fireplace), are of the same length as the *sthaṇḍila* and there are fifteen of them for each direction². The pegs (to be laid) on (*i.e.* around) the place for keeping the fire³ are

¹ Note the masculine gender *paristaraṇabarhiṣaḥ*: *paristaraṇāś ca te barhiṣo darbhāḥ*; recurs I. 21.

² Note *pratidik* equal to *pratidiśam*.—Each fifteen are tied together in the manner described below, VIII. 6, and there are four such bundles.

³ The spot where the fire is laid down seems to be called here also *kunḍa*; around this *kunḍa* are laid the *paridhi*'s.

six and thirty fingers' breadth long and one finger's breadth in circumference; they must be devoid of scars and bends (*i.e.* they must be smooth and straight). The bunch for sprinkling is composed of fifteen grass-stalks tied together; its tip measures four fingers' breadth, its knot two, its length is of one *hasta* (cubit). The strainer is equal to the bunch but its length is twelve fingers' breadth. Of the same length and taken from the kinds of wood permitted in the rite⁴ are the fuel sticks. The vessels⁵, as the *sruva* and so on, are treated in the *Yajña-sūtra*⁶. He puts together on *Darbha*-grass the vessels and the other requisites for the sacrifice, pairwise (*i.e.* two by two), to the north of the fire, if the sacrifice is one destined for the Gods, to the south and singly (*i.e.* one by one), if the sacrifice is one destined for the Fathers.

For the daily and obligatory sacrifice he makes from clay in the abode of the fire⁷ the upper girdle⁸, at each quarter two and thirty fingers' breadth long, four broad and two high; around this upper girdle he makes the lower girdle, measuring four fingers' breadth broad and high; in the middle of these he makes a hole of six fingers' breadth⁹: this is the place for the fire (the *agnikuṇḍa*). On this *kuṇḍa* the householder establishes his fire for domestic worship (the *aupāsana-agni*), and therein performs the ordinary sacrifices. The *kuṇḍa* of the *śrāmaṇakā* fire of a hermit and its special ritual for the *āghāra* we shall expound in the books on Dharma¹⁰.

⁴ *Aśvattha*, *khadira*, *palāśa*, etc.

⁵ *pātra* according to the *Bhāṣya* and the *Darpaṇa* here: *pranidhi*.

⁶ *Viz.* in the *Śrauta-sūtra* in *Praśna* IX. 7-11.

⁷ *agnishālā* here equivalent with *agnyālaya* or *agnyāyatana*? If this is right, the locative denotes: "at" (*i.e.* "around").

⁸ The use of the word *vedi* with the significance of *mekhalā* is restricted to this text; the *Śrauta-sūtra* uses *mekhalā*.

⁹ One *aratni* broad (Prayoga of *Sundararāja*).

¹⁰ Cp. below, VIII. 6.

Praśna I, Khaṇḍa 9.

(The *āghāra*, I. 9-15.)

Now, the rule for sacrificing the melted butter¹. Being seated in

¹ The word *āghāra* is used by our author to denote the introductory rite to each sacrifice.

the Brahman posture with his face directed to the east², he sprinkles³ the abode of the fire⁴, repeating the (three) mantras : “ Come, let us praise Indra ”⁵. With the (four) mantras : “ In me the Gods ”⁶, he should scatter⁷ Darbha-grass (on it) in the four directions⁸. With the mantra : “ Being dug up ”⁹, he digs up (in the Agni-house) by means of a stalk of Kuśa-grass, the middle, the east, the west, Yama, Agni, Nirṛti, Soma, Īśāna and the Maruts¹⁰. Having, with the mantra : “ Bind ye the axle strings ”¹¹, drawn in the same manner¹² six lines (of

² *brāhmaṇ prāṇmukham āsīnaḥ* is grammatically wrong; *prāṇmukham* is used quasi adverbially, as *dakṣiṇāśīrṣam* V. 1, and cp. *abhimukham āsīnaḥ* VI. 1. For the *brāhma āsana* see I. 4 (note 12).

³ *uttānena hastena secanaṃ prokṣaṇam, karatalam avāk kṛtvā secanam avokṣaṇam, ūrdhvāṅguṣṭhena muṣṭinābhitaḥ secanam abhyukṣaṇam.*

⁴ Acc. to the Kumb. ed. *agnyālayam* is *kuṇḍam sthaṇḍilam vā*, according to the Prayoga : *sthaṇḍilam*.

⁵ See RS. VIII. 95. 7–9, but beginning with *ato nv*, or *yato nv*.

⁶ See TS. IV. 7. 14. c, d, e, f. ⁷ *ukṣayet : nikṣipet*, Bhāṣya.

⁸ *caturdiśam* again quasi adverbially; recurs VI. 1 beg.—With the first mantra he strews the northerly pointed grass easterly on the sthaṇḍila, with the second mantra easterly pointed on the south side, with the third mantra northerly pointed grass on the west side, with the fourth mantra easterly pointed grass at the north side. Each time he scatters four grass stalks.

⁹ See TBr. I. 2. 1. 1.

¹⁰ *Viz.* in the middle, the east, the west, the south (Yama), the south-east (Agni), the south-west (Nirṛti), the north (Soma), the north-east (Īśāna) and the north-west (Marutas, or Vāyu). According to Sundararāja the digging should be performed sunwise (*pradakṣiṇam*). Acc. to the Bhāṣya the sequence given in the text is the one intended for the service of the Fathers, but that for the gods is (partly) reversed : middle, west, east, south, south-west, south-east, north, north-west, north-east, and this is probably right, for in this case he ends each time in the east :

8	7	9
2	1	3
5	4	6,

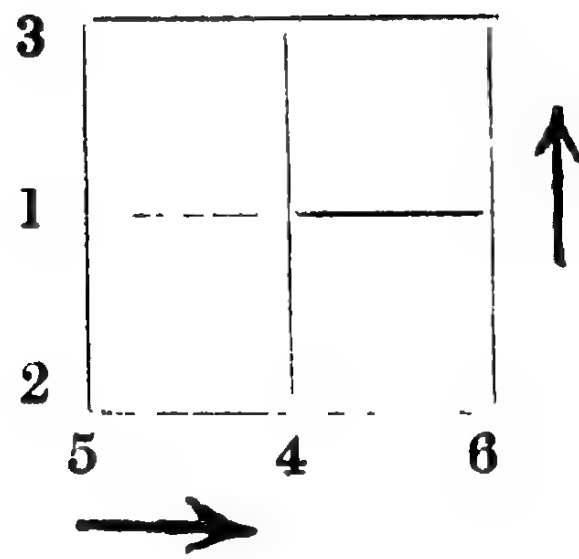
whilst in the other case he ends each time in the west :

9	7	8
3	1	2
6	4	5.

¹¹ and ¹² Utterly corrupt from RS. X. 53. 7.

¹² The lines are to be drawn probably so that they unite the holes formerly dug : the first three in the middle, at the south, and at the north from west to east, and the latter three in the middle, at the west, and at the east from south to north :

a span length), he throws the Darbha-stalk crooked away, with the mantra: "With eight seats"¹³, in a south-westerly direction, and sprinkles the lines (on the sthaṇḍila) repeating the gāyatrī verse. He then seizes, with the mantra: "O Jātavedas, the seed of the world"¹⁴, the fire drill, takes either the fire churned by means of this fire drill or common fire and brings it near. Having enkindled it with the mantra: "He of butter front"¹⁵ and made obeisance to it with the mantra: "Giving long life"¹⁶, he puts it down (on the sthaṇḍila), with the mantra: "Ascend, O Jātavedas"¹⁷; adds fuel to it with the mantras: "Come hither, O Agni" and: "This is thy place of birth"¹⁸, and salutes it respectfully with the two mantras: "I take into me"¹⁹. He now washes his hands, repeating the mantra: "For the act you both"²⁰. Having consecrated the water with the mantra: "Here are the Waters, the blessed"²¹, and, having spread out his fingers²², he wipes either with his hand that has been moistened with the water (of the *karaka*) or with the (moistened) bunch, firstly, with the mantra: "Aditi, do thou allow; I wipe around the vedi at the south"²³, the southern girdle, beginning and ending at the south-west²⁴; then, with the mantra: "Anumati, do thou allow; I wipe around the vedi at the west"²⁵, in the same way the western girdle²⁶; then, with the mantra: "Sarasvatī, do thou allow; I wipe around the vedi at the north"²⁷,



¹⁴ See TBr. I. 2. 1. 15-16.

¹⁵ L. c. 11.

¹⁶ See TBr. III. 5. 2. 1.

¹⁷ See TBr. II. 5. 8. 8-9.

¹⁸ See TS. I. 5. 5. f.

¹⁹ See TS. V. 7. 9. 9, b.

²⁰ *karmaṇe vāṇ*, etc. TS. I. 1. 4. a.

²¹ Cp. note 7 on I. 3.

²² *aṅgulīr āstīrya* (spreading out his fingers during the now following act).

²³ *adite 'numanyasva dakṣiṇato vediṃ parimṛjāmi*.

²⁴ Beginning at the south-west, if the sacrifice is one destined for the gods, ending at the south-west, if it is destined for the Fathers.

²⁵ *anumate 'numanyasva pāścimato vediṃ parimṛjāmi*.

²⁶ He wipes along the western side of the vedi from south-west to north-west, resp. from north-west to south-west.

²⁷ *sarasvate 'numanyasvottarato vediṃ parimṛjāmi*.

the northern girdle beginning and ending at the north-west”²⁸, and, with the mantra: “God Savitr, do thou instigate; I wipe around the vedi at the east”²⁹, the eastern girdle beginning and ending at the south-east³⁰. Repeating the gāyatrī verse, he sprinkles the vedi (*i.e.* the four girdles)³¹.

Then the Adhvaryu, having chosen two priests: Brahman and Soma³², (and, having caused them to sit down: the Brahman to the south of the fire, with his face to the north, the Soma to the north, with his face to the south), looks at them separately, at the Brahman with the mantra: “Om! Lord of the Earth, Lord of the World, Lord of the great Being! We choose thee as our Brahman”³³; at the Soma with the same mantra, ending: “We choose thee as our King Soma”³⁴. Then, these two speak the mantras, the Brahman: “I am the Lord of the Earth...; they choose thee as Brhaspati, as godly Brahman”³⁵, etc.; the Soma: “I am the Lord of the Earth...; they chose thee as Brhaspati, as godly Soma”³⁶, etc. Then the Adhvaryu says in the same manner³⁷ the mantra: “Brahman, I shall sprinkle”³⁸, etc. “Soma, I shall sprinkle”, etc., and, after they have addressed to him the mantra: “Sprinkle the sacrifice”³⁹, etc., he sprinkles⁴⁰.

Praśna I, Khaṇḍa 10.

(The āghāra, continued.)

Having taken water from the vessel (*viz.* the *karaka* into another

²⁸ He wipes along the northern side of the vedi from north-west to north-east (*evam daivike, viparītaṃ paitṛke*).

²⁹ *deva savitaḥ prasuva purastād vediṃ parimṛjāmi*.

³⁰ He wipes along the eastern side of the vedi from north-east to south-east; vice versa *paitṛke*.

³¹ Bhāṣya: *vedīś catasraḥ (prokṣayati)* is equivalent to Sundararāja's expression: *caturaśravediṃ*: “the quadrangular vedi.”

³² This is a peculiarity of our Sūtra. All the other śākhā's know only of the Brahman, who is seated to the south.

³³ See TBr. III. 7. 6. 1.

³⁴ The same mantra, with *ūha*.

³⁵ TBr. I. c. 1-3 (up to *gopāya*).

³⁶ *Ūha* of the same.

³⁷ *Viz.* after having looked at them.

³⁸, ³⁹ *brahman (and soma) prokṣiṣyāmi; prokṣa yajñaṃ devatā* (the rest as Ap. śrs. III. 19. 1). *.dhehy om prokṣa*.

⁴⁰ What is *antaṃ* here? *tathā* is explained by the Bhāṣya: *yathā tābhyām uktaḥ tathā yajamānena barhiṣaḥ prokṣayati*.—Acc. to the Sūtradarpaṇa it is here that the fifth prakaraṇa ends.

vessel), and having put on the vedi¹, with the mantra : “ Strainers are ye ”, etc.², the grass-stalks³, he sprinkles them with the mantra : “ An axe art thou ; strainers are ye, sacred to Viṣṇu ; God Savitr̥, instigate ; let him purify you ”, etc.⁴. He sprinkles the fuel sticks, the tie of which has been loosened, as he repeats the mantra : “ The black antelope art thou, living in the lair ; for Agni thee, *svāhā* ”⁵ ; the vedi⁶, repeating the mantra : “ Vedi art thou ; for the barhis thee, *svāhā* ”⁷ ; the grass-stalks with the sruva (and the other sacrificial ladles)⁸, repeating the mantra : “ Barhis art thou ; for the ladles thee, *svāhā* ”⁹ ; the tip of the barhis, repeating the mantra : “ For heaven thee ”¹⁰, the middle part, repeating the mantra : “ For atmosphere thee ”¹⁰, the base, repeating : “ For earth thee ”¹⁰. With the mantra : “ For thriving thee ”¹¹ he pours water upon the knot of the barhis, with the mantra : “ *Svadhā* to the Fathers ”¹², and, wearing the sacred thread over his right shoulder, he pours some water out to the south (of the fire) ; the rest of the water he pours out at the west part of the girdle, ending in the north, as he repeats the mantra : “ Be thou juice for the Fathers ”, etc.¹³.

He now washes his hands, repeating the mantra : “ With both, O God Savitr̥, may we strike, for enjoyment ”¹⁴ ; loosens the knot of the barhis, as he repeats the mantra : “ Let Pūṣan loose thy knot ”¹⁵ ; strokes it over from the base to the top, repeating the mantra : “ Aditi’s moistening art thou ”¹⁶ ; strews down, with the mantra : “ I strew thee, soft as

¹ Here this word has the ordinary sense : *kunḍasya sthaṇḍilasya vā paścimataḥ pariṣkṛtabhūmiḥ*.

² *pavitre stho vaiṣṇavye stho yajñiye stho vāyupūte stho viṣṇor manasā pūte stho yajñasya pavane sthaḥ*.

³ I am in doubt as to what is meant here with *barhiṣaḥ* (acc. plur. masc., cp. note 1 on I. 8), as the barhis is afterwards sprinkled. According to the Sūtra-darpaṇa he puts also the fuel-sticks and the sruv’s on the vedi.

⁴ *paraśur asi pavitre stho vaiṣṇavye deva savitaḥ prasuva punātv acchidreṇa*, etc. The rest agreeing with TS. I. 1. 5 a-d.

⁵ See TS. I. 1. 11. a.

⁶ Cp. note 1.

⁷ See TS. I. c. b.

⁸ Or, if we accept the variant : “ The grass with the mantra : “ Barhis art thou,” the sruva and the other ladles with the mantra : “ For the ladles thee.”

⁹ TS. I. c. c.

¹⁰ TS. I. c. d.

¹¹ *poṣāya tvā*.

¹² See TS. I. 1. 11. e.

¹³ See TS. I. c.

¹⁴ Cp. note 10 on I. 2.

¹⁵ *puṣā te granthim viṣyatu*, cp. Āp. Śrs. II. 8. 3.

¹⁶ *ādityavyaṇjanam asi, ādityasyandanam asi* the Mysore MS. of the Saṃhitā ; probably corrupt from Vāj. S. II. 2 : *adityai vyundanam asi*.

wool ”¹⁷, to the west, at the base of the girdle¹⁸, north-pointed grass ; and lays, repeating the mantra : “ A good seat for the gods ”¹⁹, one grass-blade, east-pointed, on his own seat.

Repeating the mantra : “ Thou art Viṣṇu’s hair-knot ”²⁰, he strews at the east side (of the girdle); with the mantra : “ At the south, thou art Viṣṇu’s hair-knot ”²¹, at the south side ; with the mantra : “ At the north, thou art the junction of the north ; thou art Viṣṇu’s hair-knot ”²², at the north side ; with the mantra : “ At the west join ye two for the gods ; thou art Viṣṇu’s hair-knot ”²³, at the west side east- and north-pointed grass around²⁴. At the north-east (where the strewn grass-stalks meet one another) he lays the tips of the already deposited north-pointed grass uppermost²⁵.

He now lays the pegs (i.e. the enclosing sticks, the *paridhi*’s), east- and north-pointed, around, repeating the mantra : “ Thou art the Gandharva Viśvāvasu, etc.”²⁶, at the west side ; with the mantra : “ Thou art Indra’s arm, etc.”²⁶, at the south side ; with the mantra : “ May Mitra and Varuṇa encompass thee at the north ”, etc.²⁶, at the north side.

Praśna I, Khaṇḍa 11.

(The *āghāra*, continued.)

At the north-west he lays the (already deposited) north-pointed peg (with its tip) uppermost. With the mantra : “ May the sun in the

¹⁷ See TS. I. 11. h.

¹⁸ *vedyadhastāt* means acc. to the Bhāṣya : *prokṣitāyām bhūmyām*, the Darpaṇa : *apareṇa vedim*. It seems that this grass is destined to cover the vedi (this word here taken in its ordinary sense, see above note 1).

¹⁹ See TS. I. c. ²⁰ *viṣṇoḥ stūpo ’si*.

²¹ *lakṣiṇato viṣṇoḥ stūpo ’si*.

²² *uttarata udīcyair* (var. *udīcyai*) *yuñjanam* (sic) *asi viṣṇoḥ stūpo ’si*.

²³ *pāścimataḥ saṃdhattām devebhyo viṣṇoḥ stūpo ’si*.

²⁴ The east-pointed grass at the south and north sides, the north-pointed at the east and west sides. The sequence of the sides, along which the Darbha-grass is strewn, differs in the texts. I have followed the recension of all the MSS. (and the Prayoga and the Darpaṇa and the Mysore MS. of the Saṃhitā) although the sequence of the printed text and the printed Saṃhitā (east, south, west, north) would be more natural, and perhaps more in accordance with the sentence which immediately follows.

²⁵ So that these tips come to lie above the tips of the grass, which has been strewn at the north side from west to east.

²⁶ See TS. I. 1. 11. i-l.

east protect thee from all evil”¹, he pours water out at the east side, finishing in the north; with the mantra: “From above may the gods protect thee from all evil”², he pours from above (the kuṇḍa); and with the mantra: “From below may the Nāgas protect thee from all evil”³, he pours from below⁴.

Then he lays down, in the south-east and north-east of the abode of the fire⁵, two fuel sticks with the tip upward⁶, one with the mantra: “Thou wise one, that invitest to the sacrifice”, etc.⁷, the other with the mantra: “Fuel art thou; for long life thee”⁸.

With the mantra: “I surround the fire, that must be strewn around; the fire, the *sṛtā* vedi I consecrate”⁹, he throws down water with that part of the hand sacred to the Ṛṣis, beginning in the east and ending in the north¹⁰; with the mantra: “Thou art *sṛtā*, thou art *ghṛtā*, thou art firm”¹¹, with the same part of the hand he throws down water, ending in the east and the north, having begun at the southern (side)¹²; then, with the mantra: “Thou art young”¹¹, he throws from south-east to north-east and, finally, sunwise, around the whole vedi, beginning and ending in the south-east.

Having washed the two *pranidhis*¹³ with the mantra: “From the trees (*i.e.* wooden) art thou; be cleansed for the Gods”¹⁴, he fills them, with the mantra: “By means of the earth I shall draw

¹ See TS. I. 1. 11. m.

² *upariṣṭād devā rakṣantu kasyāś cil abhiśastyāḥ.*

³ *adhastān nāgā rakṣantu k. c. a.*

⁴ Probably he pours the water below, on the ground itself.

⁵ See note 7 on I. 8.

⁶ They are (in the Prayoga) designated as *āghārasamidhau* (and cp. Āp. śrs. II. 9. 9); probably on these fuel sticks the two *āghāras* (taken in the proper sense of the word) of I. 15 beg. are poured out; further cp. I. 21.

⁷ See TS. I. 1. 11. n.

⁸ *samid asy āyuse tvā*, cp. Āp. I. c. 10.

⁹ *paristīryam agniṃ paridadhāmy agniṃ sṛtāṃ vedim abhimantrayāmi.*

¹⁰ *Viz.* at the east side from south to north (?).

¹¹ *sṛtāsi, ghṛtāsi, dhruvāsi, taruṇāsi.*

¹² Apparently (1) at the south side from west to east, (2) at the west side from south to north, and (3) at the north side from west to east; each time with one of the mantras.

¹³ The word *pranidhi* to designate the *pranītācamasa* and the fact that there are two of them, are peculiar to the Vaikhānasas. Sundararāja in his *Prayoga-vṛtti* describes them as follows: *pranidhiśarāvāv aṣṭāṅgulamukhāyāmau ṣaḍaṅgulamadhyau caturaṅgulamūlāyāmau caturaṅgulonnatau tryaṅgulanimnau ca syātām.*

¹⁴ See Āp. śrs. I. 16. 3. b.

the water; who draws you? He may draw you", etc.¹⁵, with water mixed with unhusked pounded rice, lays on them the two strainers, north-pointed (one on each) with the mantra: "Thou art the strainer of the Vasus", etc.¹⁶, and, taking the tip of the strainer with the right, and the other part (*viz.* the base) with the left hand (between thumb and ring-finger), he strains thrice (the water, by moving the grass-blade to and fro) with the mantra: "May god Savitrī purify you", etc.^{17, 18}. The strainers he puts again in the same manner (*viz.* northward pointed) on the *praṇidhis*. Then, with the mantras: "Brahman, I shall bring forward the water. Yaṁamāna, restrain thy voice"¹⁹, and: "Soma, I shall bring forward the water", etc.²⁰, he looks separately at the two priests: Brahman and Soma²¹. When these two have spoken the mantra: "Bring forward the sacrifice", etc.²², he brings the two *praṇidhis* forward with the mantra: "Who brings you forward", etc.²³, and puts them on (or "near") the *vedi* at the southern and northern parts of it (the first one he puts down before the Brahman, the other before the Soma). Having poured water out by means of the *kūrca* repeating the mantra: "The people of the gods, the vessels, must take place for the service of the gods"²⁴ (in the two *praṇidhis*)²⁵, he sprinkles the *sruva* with the *gāyatrī*-verse²⁶.

Praśna I, Khanda 12.

(The *āghāra*, continued.)

¹⁵ *pr̥thivyāpo grahīsyāmi ko vo gr̥hnāti sa vo gr̥hnātu*, etc., as Āp. I. 16. 3. c.

¹⁶ See TS. I. 1. 3. f.

¹⁷ See TS. I. 1. 5. a.

¹⁸ The first time he moves the grass-blades forward through the water with *devo vaḥ savitotpunātu*, the second time he moves them backward with: *acchidreṇa pavitreṇa*, the third time again forward with *vasoḥ sūryasya rāsmibhiḥ*. In the same way the other *praṇidhi* is "strained."

¹⁹ See Āp. I. 16. 5.

²⁰ *somāpaḥ praṇesyāmi*, etc.

²¹ See note 32 on I. 9.

²² See Āp. III. 19. 1.

²³ See Āp. I. 16. 8 and 10.

²⁴ See Āp. I. 16. 12.

²⁵ This is far from certain. The *Bhāṣya* runs: *saṁviśantām iti mantrāvṛtṭyā brāhmaṇa tīrthena brahmapraṇidhau, daivena somapraṇidhau kūrcena jalam saṁsrāvya*, the *Darpaṇa*: *saṁviśantām iti praṇidhyor brāhmaṇa daivena ca tīrthena jalam saṁsrāvya*. As the two *praṇidhis* have already been filled with water, we must suppose, that now some more water is poured into them. But this is uncertain.

²⁶ Here ends, according to the *Darpaṇa*, the sixth *prakaraṇa*.

Having taken up the sruva¹ with the mantra : “ *Bhūh*, I take the sruva ; *bhuvah*, I take the sruva ; *suvaḥ*, I take the sruva ”, etc.², and, having with the mantra : “ In the highest firmament may Agni not burn too much thy body. O Agni, guard the sacrificial substance ”³, laid down two fuel sticks at the base of the western girdle⁴, and having washed the sruva with the mantra : “ Unimpaired I pour out ”, etc.⁵ and, having moved a firebrand around it with the mantra : “ Burnt away is the Rakṣas, burnt away are the evil ones ”⁶, etc., (and, having heated it) with the mantra : “ Heated away is the Rakṣas ”, etc.⁷, he deposits it on the two fuel sticks.

Now, he takes the (earthen) vessel to hold the clarified butter (the *ājyasthālī*), repeating the mantra : “ Thou art Aditi with unbroken wings ”⁸; removes a heated charcoal from the fire to the northern part, with the mantra : “ The welfare making ones are you ; driven forth is the peril occasioned by alien people, driven forth are the assailing armies ”⁹; puts the *ājyasthālī* thereon with the mantra : “ *Sagara* are ye ”¹⁰, and melts the butter, as he says the mantra : “ Of the great ones thou art the milk ”, etc.¹¹. Having strained (the melted butter), in the manner as described formerly¹², thrice by means of a strainer, he wipes, with the wish (*veda*), the ashes from (beneath) the butter vessel¹³ repeating the mantra : “ Here did Viṣṇu stride ”, etc.¹⁴ (and puts it down on the *vedi*). With the mantra : “ The rising ones are ye ; may I rise through children and cattle. May thy heat

¹ According to the *Sūtradarpaṇa* the *juhū* and *upabhr̥t* are implied, but the mantra does not allude to them.

² *bhūh sruvaṃ gr̥hṇāmi bhuvah sruvaṃ gr̥hṇāmi suvaḥ sruvaṃ gr̥hṇāmi bhūr bhuvah suvaḥ sruvaṃ gr̥hṇāmi rāyaspoṣāya tvā sruvaṃ gr̥hṇāmi viṣṇor hasto 'si pūṣṇo hastābhyāṃ brhaspatir uttānaṃ sruvaṃ gr̥hṇāmi*.

³ *varṣiṣṭhe adhi nāke 'gnis te tanuvaṃ mātīdhāg agne havyaṃ rakṣasva*.

⁴ *vedyadhastāt*, *Sundararāja* : *aparavedimūle*, cp. note 18 on I. 10.

⁵ *ahīno nirvapāmi supratīkam ajasreṇa bhānūnā dityāsam* (var. *dityasāt*) *pradadyām* | *pāścimātām* (var. : • *mānān*) *soma mahiṣyāmy araṇye siddhe satre yājimān sākṣī me bhavān bhava*.

⁶ *nirdagdhāṃ rakṣo nirdagdhā arātayaḥ* | *nirdagdhāṃ so 'sti yo mām dvesti yaṃ ca vayaṃ dviṣmaḥ*.

⁷ *niṣṭaptāṃ rakṣo niṣṭaptā arātayaḥ* | *niṣṭaptāṃ so*, etc.

⁸ See *Āp.* II. 6. 1.

⁹ See *Āp.* V. 5. 6.

¹⁰ *sagarāḥ stha*.

¹¹ See *Āp.* II. 6. 1.

¹² Cp. I. 11 (note 18).

¹³ The *Madras MS.* and the *Bhāṣya* and the *Prayogavṛtti* of *Sundararāja* have : *ājyasthālīḥ pr̥ṣṭhabhasma*, *pr̥ṣṭhaśravinaṃ* (sic) *bhasma* the *Bh.*

¹⁴ See *TS.* I. 1. 10. i.

not go forth. Shine, arising as the Svarga over the three worlds”¹⁵, he lights a straw, and, with the mantra : “ Obstructed is the Rakṣas ”, etc.¹⁶, holds the burning charcoal (*viz.* the lighted straw) above the melted butter¹⁷.

Having removed a burning charcoal out of the fire to the south with the *gāyatrī*-verse, he puts, with the same verse, thereon the *carusthālī* (the earthen pot for holding the mess of rice), and, having cooked it (*viz.* the mess of rice) by means of a firebrand¹⁸, he takes it away (from the burning coal) and puts it down (on the *vedi* to the north of the *ājyasthālī*). Having thrice strained, by means of a strainer, the melted butter in the vessel, he loosens, with the mantra : “ Thou art the heat ”, etc.¹⁹, the knot of the strainer and puts it down to the north-west (of the fire), and, having sprinkled the strainer with water, repeating the mantra : “ The waters and plants may swell ”, etc.²⁰, he throws the strainer into the fire.

Having, with the mantra : “ Thou wise one, that invitest to the sacrifice ”, etc.²¹, put the tip of a fuel stick²², which has been smeared with melted butter, in the north-western part of the fire, he divides, as he repeats the mantra : “ On the impulse of god Savitr I divide with the arms of the *Aśvins*, with the hands of *Pūṣan* the melted butter ”²³, the butter destined for the sacrifice in two parts²⁴ by means of the *sruva*.

Praśna I, Khaṇḍa 13.

(The *āghāra*, continued.)

Into the southern *prañidhi* vessel by means of (a grass bundle

¹⁵ See *Āp.* VI. 6. 8 (*udbhava . . rocaya*).

¹⁶ See *Āp.* l.c. (*antaritam . . enam ṛccha*).

¹⁷ Literally : he shows the charcoal to the butter. The *Bhāṣya* has : *ājye darśayati* and explains : *antaḥ pradīpayati*, the *Darpaṇa* : *ājyasyāntaḥ pradīpya*. This *darśayati* recurs I. 21, X. 4.

¹⁸ *darbholkēna* is not explained in the *Bhāṣya*. *Darpaṇa* has instead of it *darbhāḥ*.

¹⁹ See *Āp.* śrs. VI. 6. 8 (up to *dṛmha*, then follows *iha prajāṃ paśūn dṛmha*).

²⁰ See *TS.* I. 1. 13. f-h.

²¹ See *TS.* I. 1. 11. n.

²² This fuel stick is now put into the fire in view of the later act : I. 13. (note 4).

²³ *devasya tvā . . ghṛtaṃ viharāmi*.

²⁴ The one portion being destined for *Prajāpati*, etc., the other one for *Agni*, etc., see the next *khaṇḍa*.

which he holds in) that part of the hand sacred to Brahman (pouring some water), he invokes (or: “calls near”) the deities preceded by Prajāpati, saying each time: “I invoke Prajāpati, I invoke Indra”, etc., and, similarly, into the northern prañidhi with that part of the hand sacred to the deities, he invokes those beginning with Agni and ending with *aupāsanayajñah*, *yajñadaivataviśvedevāḥ*, *sarvadevāḥ*, but, if the sacrifice is one destined for the Fathers, ending with *vaiśvadeva-yajñah*, *yajñadaivataviśvedevāḥ*¹. Then, raising up with the sruva the melted butter, he pours it out (again) in the manner of the invoking, saying (each time): “Agreeably (to so and so) I pour out (the butter)”². Having put³, as he repeats the pair *trpyadhīśrayāmi*, the sacrificial substance separately on the fire³, he holds over it the burning fuel stick⁴, separately, repeating the pair: “The light of Agni thou art”⁵. The fuel-stick he throws into the fire saying the mantra: “A fuel-stick art thou, *svāhā*”.

Having taken (some) melted butter into the sruva, he consecrates the sacrificial butter (in the ājyasthālī) from left to right⁶, with the mantra: “Thou art Amṛta, thou art Varuṇa’s own”⁷, keeping the sruva (over the sthālī) downward; with the mantra: “Obstructed is the Rakṣas, obstructed are the demons”⁸, keeping it upward; with the

¹ The deities which, according to the Vaikh. Saṃh., must be invoked, are: prajāpati, indra, agni, soma, agni, soma, agniśomau, prajāpati, brahmān, indra, the vasus, the maruts, the rudra’s, viṣṇu, bṛhaspati, mitra, varuṇa, the ādityas, the two aśvins, pūṣan, kakṣa, kakṣadaivatāsoma, aupāsanayajña, yajñadaivata, viśvedevāḥ, sarvadevāḥ. It does not appear from this list, which deities are the *agnyādi*-deities, probably (cp. I. 15) the fifth and foll. are meant.

² With the sruva he takes from the ājyasthālī, and again pours it out, for the deities beginning with Prajāpati, in the ājyasthālī, in its southern part, for the deities beginning with Agni in its northern part.

³ The procedure is far from clear. The literal sense would be: “he shows the sacrificial substance to (on?) the fire.” The Darpaṇa periphrases: *adhīśritya*; “separately” (literally “in two parts”) means perhaps that the mantra must be spoken over each of the two parts. (*trpyadhīti mantradvayena*.)

⁴ Literally, “he burns it in two parts.” The stick is the one which, with the mantra *vītihotram*, has been laid on the fire (note 22 on I. 12).

⁵ The Saṃhitā reads: *agner jyotir asi*.

⁶ *pradakṣiṇam*, probably the first mantra must be said over the east part of the ājyasthālī, the second one over the southern and the third one over the western part.

⁷ *amṛtam asi vāruṇam asi*.

⁸ *antaritam rakṣo ’ntaritā arātayaḥ*.

mantra : “ Burnt down is the Rakṣas, burnt down are the demons ”⁹, keeping it downward. Having taken melted butter in the sruva, he lays it (for a moment), upward turned, (first) on the praṇīta vessel¹⁰ on its right, and then on its left side, and, with the three mantras : “ May the lord of thought purify thee ; may the lord of speech purify thee ; may god Savitrī purify thee ”, etc.¹¹, he throws the butter in three parts into the fire¹².

⁹ *pratyustam rakṣaḥ pratyustā arātayaḥ*.

¹⁰ Here the author uses the usual term *praṇīta* instead of *praṇidhi*. The meaning of *vataḥ* (the Bhāṣya explains it as *svasya*) is not clear to me.

¹¹ See TS. I. 2. 1. k.

¹² This act is the *saṃvapana*, alluded to in V. 14.

Praśna I, Khaṇḍa 14.

(The āghāra, continued.)

Having sprinkled, as he says the gāyatrī verse, one and twenty fuel-sticks¹, or as many as there are offerings², or as many as fill the hand, he takes them and, having dipped their bases and tips in the melted butter, and, having worshipped them with akṣata, clarified ājya and caru, touching, as he repeats the mantra : “ May these bricks, O Agni, be milch cows for me ”, etc.³, their bases, middle parts and tips, he lowers (them ? viz. the melted butter, the part of ājya and of the caru ?) and lays (them) on the upper part and the middle (of the sticks ?)⁴.

With that part of the hand sacred to the gods he pours water around (the fire-place), at the southern side, finishing in the east, with the mantra : “ Aditi, do thou allow ”; at the western side, finishing in the north, with the mantra : “ Anumati, do thou allow ”; at the northern side, finishing in the east, with the mantra : “ Sarasvatī, do thou allow ”; and at the eastern side with the mantra : “ God Savitrī, do thou instigate ”, finishing in the north ; and, then, all around, sunwise, beginning and finishing in the south-east.

Having spoken over the fuel-sticks the mantra : “ Bring hither

¹ Note the ungrammatical *ekaviṃśatirāhutipramāṇa*.

² Viz. 35, cp. I. 15.

³ See TS. IV. 4. 11. p (up to *dhenavaḥ santu*).

⁴ This is, at least to me, uncertain. Probably the arcanā consists in the touching.

sixty hundred thousand, one million, ten millions, a hundred millions",⁵ he throws, with the mantra: "This fuel is thy body, O Jātavedas" etc.⁶ the sticks, without disarranging them, into the fire which burns low⁷.

For whatever deity the sacrificial substance is poured out (to be offered), upon that deity, verily, he should, whilst pouring out, fix his thoughts. For the rays: the benevolent one, the luminous one, the animated one and the impregnating one, these four rays of his (*viz.* of Agni), having taken the sacrifice, deposit it in the sun. And this (sun), by his rays: the one that conveys the pure nectar, the accumulating one (?), the heavenly one and the one that purifies the worlds, causes the moon to increase. Yonder King Soma now (*i.e.* the moon), having been made to increase, gratifies that deity (for which the sacrifice is destined)⁸ with nectar through his (rays): the one that goes to the bottom, the one that goes to the *vapā*, the nectar ejecting one and the god-beloved one.

⁵ Sense of mantra partly uncertain *ṣaṣṭi* (var. *ṣaṣṭim*) *śatasahasrāṇy ayutam akṣayam arbudam ānaya*.

⁶ See Hir. grhs. I. 2. 11.

⁷ ? *śaro 'ṅgāre 'gnau*. Sundararāja explains: *śāntārciṣy agnau*. On the other side the Bhāṣya and the Ed. of Kumb.: *jājvalyamāne 'gnau*, cp. T. Br. II. 1. 10. 3

⁸ There are many difficulties in this passage, which smacks of Upaniṣad; on *cinuhī* the Bhāṣya remarks only: *cinotīti*, giving thus only an etymology; on *vāpāyānī*: *asau candramā vāpāyayāyāti sa vāpāyanī* (sic).

Praśna I, Khaṇḍa 15.

(The *āghāra*, continued.)

Pouring out melted butter by means of the sruva after having touched the two pegs¹ with the sruva, he sacrifices the two āghāra's²; the first from north-west to south-east, with the mantra: "For Prajāpati, *svāhā*"; the second from south-west to north-east, with the mantra: "For Indra, *svāhā*". Then, the two butter portions (*ājya-bhāga*), considering these as the eyes (of Agni), in the northern and southern part of the fire, the first with the mantra: "For Agni, *svāhā*"; the second with the mantra: "For Soma, *svāhā*". Then, a stream of butter from west to north, with the mantra: "Set to work, O Jāta-

¹ *Viz.* the joining of the two pegs (*paridhis*) which are laid round the fire, at the first āghāra, the joining of the northern and western ones, at the second, the joining of the western and southern ones.

² Probably, as the *ūrdhve samidhau* mentioned I. 11 are designated by Sundararāja as *āghārasamidhau*, on these fuel-sticks; for these see further I. 21.

vedas, carry forward", etc.³. Then, one from north to east, with the mantra: "Thou who layest athwart", etc.,⁴ then, one from east to south, with the mantra: "For the propitious goddess, *svāhā*"⁴, and, then, one from south to west with the mantra: "For the accomplishing goddess, *svāha*,"⁴ and, considering the middle as the mouth (of Agni), he there offers with the *vyāhṛti*'s⁵. The expounders of the Veda call this (part of the ceremony) "the face of Agni"⁶.

Having touched the melted butter, as he repeats the mantra: "With truth I sprinkle on thee; may I partake of thee"⁷, he offers butter: "For Agni, *svāhā*; for Soma, *svāhā*; for Agni and Soma, *svāhā*; for Prajāpati, *svāhā*; for Brahman, *svāhā*; for Indra, *svāhā*; for the Vasus, *svāhā*; for the Maruts, *svāhā*; for the Rudras, *svāhā*; for Viṣṇu, *svāhā*; for Brhaspati *svāha*; for Mitra, *svāhā*; for Varuṇa, *svāhā*; for the Ādityas, *svāhā*; for the Āśvins, *svāhā*; for Pūṣan, *svāhā*; for Kakṣa, *svāhā*; for Soma whose deity is Kakṣa, *svāhā*; for the sacrifice in the Aupāsana fire, *svāhā*; for the All-gods, whose deity is the sacrifice, *svāhā*; for All the gods, *svāhā*"⁸.

Having poured, with the *darvi* spoon, some melted butter on the mess of rice (the *caru*), and, having taken with the *Savitṛ* verse a small portion out of the *caru*, he sacrifices it by means of the *juhū* with the *vyāhṛtis*⁹. For prosperity's sake he offers melted butter, with the mantras: "Here the god", "here did Viṣṇu stride", etc.¹⁰. In case the sacrifice is destined for the Fathers, he offers the cooked food (as *pradhānāhuti*), after having sacrificed the butter in the same manner as above described, ending with: "For the offering to the All-gods, *svāhā*; for the All-gods whose deity is the sacrifice, *svāhā*".

This *āghāra*¹¹ is known as the rite introductory to all sacrifices¹².

³ See Hir. gr̥hs. I. 2. 18. (The mantra for this use also in Baudh. gr̥hs.)

⁴ See Hir. l.c. (also Baudh. has these mantras.)

⁵ *bhūḥ svāhā*; *bhuvah svāhā*; *svah svāhā*; *bhūr bhuvah svah svāhā*.

⁶ Baudh. designates the last four pourings of ghee (from *yukto vaha* on) as the "agnimukha."

⁷ *satyena tvābhighārayāmi tasya te bhakṣīya*.

⁸ One and twenty offerings (cp. I. 14 beg.) to the same deities to which the *ājya* had been consecrated, cp. note 1 on I. 13.

⁹ This is the chief offering, which in each sacrifice may be replaced by others.

¹⁰ See note 1 on I. 5 (RS. I. 22. 16—21).

¹¹ As described (in I. 9-15.)

¹² End of the seventh prakaraṇa, according to the Sūtradarpaṇa.

Praśna I, Khaṇḍa 16-18.

(The normal paradigm for a sacrifice, continued.)

Now, the mantras for a sacrifice which are common to any religious act. The sixteen addressed to Dhātṛ, etc., are those enumerated in the Samhitā : II. 1¹. The five addressed to Varuṇa, etc. : Samhitā II. 2². The two addressed to Prajāpati : “ Prajāpati none other than thou ”, and : “ Prajāpati bestowed victories on Indra ”, are given in the Samhitā : II. 3³; these two are to be muttered inaudibly. The twelve Jaya formulas are those enumerated in the Samhitā, l. c.⁴. The eighteen Abhyātāna-formulas : Samhitā II. 4⁵. The twelve Rāṣṭrabhṛt-formulae : Samhitā II. 5⁶. The oblations beginning with the two destined for Prajāpati constitute the so-called Mūlahoma⁷. At the end of that formula, the last word of which is *babhūva*⁸, at the end of the formula addressed to the Fathers⁹, and at the end of that formula which closes with the word *yaccha*¹⁰, (an oblation with) the vyāhṛti (must follow)¹¹.

¹ The *dhātādi* mantras are : *dhātā dadātu*, see TS. III. 3. 11. g ; *dhātā prajayā* : l. c. h. ; *dhātā*, l. c. i. ; *dhātā*, l. c. k. ; *anu*, l. c. l. ; *anv id*, l. c. m. ; *ā mā vājasya*, TS. I. 7. 8. n. ; *samāvavartī*, TBr. II. 6. 6. 5. ; *anu*, TS. III. 3. 11. n. ; *yasyām*, l. c. o. ; *yākām*, l. c. p. ; *yās te*, l. c. q. ; *sinīvāli*, l. c. r. ; *yā supāṇiḥ*, l. c. s. ; *kuhūm*, l. c. t. ; *kuhūr*, l. c. u.

² The Vāruṇa-collection is : *imaṃ me*, see TS. II. 1. 11. v. ; *tat tvā yāmi*, l. c. w. ; *tvam no agne*, II. 5. 12. w. ; *sa tvam no*, l. c. x. ; *tvam agne*, TBr. II. 4. 1. 9.

³ The *prājāpatya* : *prajāpate na*, see TS. I. 8. 14. m. ; *prajāpatir...babhūva*, see TS. III. 4. 4. b.

⁴ See TS. III. 4. 4. a. (with *svāhā* after each *ca*).

⁵ *agnir bhūtānām adhipatiḥ sa māvatv asmin brahmann asmin kṣatre 'syām āśiṣy asyām purodhāyām asmin karmann asyām devahūtyām svāhā*, etc. ; this is the practical redaction of the chapter corresp. to TS. III. 4. 5. (the Mysore MS. gives the same redaction as our Taitt. S.).

⁶ *ṛtāṣād ṛtadhāmāgnir*, etc., see TS. III. 4. 7.

⁷ So, wherever it is said : “ the mūlahoma must be sacrificed ” (see e.g. II. 6, II. 13), those to Prajāpati and those with the Jaya, Abhyātāna and Rāṣṭrabhṛt formulae are meant.

⁸ The last word of the mantra corresp. with TS. III. 4. 4. b (see note 4 on this khaṇḍa.)

⁹ Corresp. with TS. III. 4. 5. b (above, note 5.)

¹⁰ Corresp. with TS. III. 4. 7. m, (above, note 6).

¹¹ Here ends, according to the Sūtradarpaṇa, the eighth prakaraṇa.

Praśna I, Khaṇḍa 19.

(The normal paradigm for a sacrifice, continued.)

Now, the mantras for the oblations at the end (of the sacrifice)¹. The mantras for the *sviṣṭākāra*-oblations are the twelve beginning with ; “What of this act I have done too much” etc.²; for the two *mindā*-oblations : “Whatever fault has been mine”, and “Agni has given back the eye”³. The ten : “For those to whom sacrifice has been paid”⁴, with the *vyāhṛti* at the end of each, are for welfare. The three : “What has been made to hear”, “Brahman” and, “What we have done”⁵, are for the *kṛtānta*-oblations⁶. The six : “What I carelessly”⁷ are for the *vicchinna*-oblations. The mantras for putting the seven fuel-sticks on the fire are, for the stick of bilva wood : “Thou art fuel ; may we prosper”⁸; for that of palāśa : “Thou art fuel-stick, thou art brilliant ; grant me brilliance”⁸; for that of nyagrodha : “We fix our thoughts (?) on Yama ; protect me from death”⁹; for that of aśvattha : “We fix our thoughts on Sūrya ; protect mine eye”¹⁰; for that of udumbara : “We fix our thoughts on Soma ; protect my

¹ The antahoma.

² Given in the Saṃhitā II. 6 : *yad asya karmaṇo 'tyarīricam*, see Āp. śrs. III. 12. 1; *agnaye sviṣṭakṛte*, see Mantrapāṭha II. 18. 31; *agnaye svāhā*; *agnaye 'nnādāya svāhā*; *agnaye 'nnapataye svāhā*; *prajāpataye svāhā*; *indrāya svāhā*; *viśvebhyo devebhyah svāhā*; *sarvābhyo devatābhyah svāhā*; *sarvatraivādiṣṭam sarvatrai-vānādiṣṭam daivatam amuṣmai svāhā*; *agnaye sviṣṭakṛte svāhā*; *vāstupate namo vāstupataye svāhā*. According to some there are not 12, but 11 mantras; probably in this case the third one must fall out.

³ See TS. III. 2. 5. n (a-b, and c-d).

⁴ See Āp. śrs. III. 11. 2. (*iṣṭebhyah svāhā*; *vaśaḍ anīṣṭebhyah svāhā*; *bheṣajam durīṣṭyai svāhā*; *niskṛtyai svāhā*; *daurarddhyaḥ svāhā*; *daivībhyah svāhā*; *tanūbhyah svāhā*; *ṛddhyaḥ svāhā*; *saṃṛddhyaḥ svāhā*; *sarvasaṃṛddhyaḥ svāhā*).

⁵ See TBr. III. 7. 11. 1; ib.; the third : *yad akarma yan nākarma yad atyareci yan nātyareci* | *yad atiriktam yac ca hīnam tat tvam viṣṇur yajño yajñam pratiṣṭhāpaya svāhākṛtāhutir etu devān svāhā*.

⁶ So called while at the end in each verse the words *kṛtāhutih* recurs.

⁷ *yat pramatto 'ntaragāmi* (°gāma the Mysore MS.) *kiñcid asmin yajñe mantrato karmato vā*, etc. (as Āp. III. 11. 2 end); *mano jyotir*: See TS. I. 5. 10. f; *ayāś cāgne* (etc., as Āp. I. c.); *yad asmin yajñe 'ntaragāma* (etc., as Āp. I. c.); *svasti na indro*, etc., as T. Ā. I. 1. 1 (2); *yato indro vīryam akṛṇod ūrdhvo adhware hotā* | *agner vedordhvas tayā sviṣṭakṛd devebhyā indra ājyena haviṣā ghṛtena svāhā* (unknown verse).

⁸ See TS. I. 4. 45. k.

⁹ *yamasya dhīmahe mṛtyor me pāhi svāhā*.

¹⁰ *sūryasya dhīmahe cakṣur me pāhi svāhā*.

thought ”¹¹; for that of śamī : “ We fix our thoughts on Vāyu ; protect my breath ”¹², and for that of khadira : “ We fix our thoughts on Bráhman ; protect my mind ”¹³. The two mantras : “ Seven are thy fuel-sticks ”¹⁴, and “ Rightly knowing ”¹⁵ for the two full-ladle oblations. Having, with the (five) mantras ; “ *agnir bhuktam svāhā* ”¹⁶, etc., taken melted butter in the subsidiary juhū¹⁷, he sacrifices this butter, and sacrifices, with each of the (five) mantras : “ *agnir jīrṇam svāhā* ”¹⁸, etc., from the juhū a portion of the caru, after having cut it off (from the caru). With the mantra : “ May the layer of grass combine with the sacrificial substance ”¹⁹, etc., he sacrifices melted butter, pouring it out in a stream (on the vedi). Then, taking in the left hand the sruva, in the right hand the vessel with melted butter, he pours out, whilst holding it over the fire, the rest of the butter, saying the mantra : “ To Indra I sacrifice, *svāhā* ”²⁰.

¹¹ *somasya dhīmahe cittam me pāhi svāhā.*

¹² *vāyor dhīmahe prāṇān me pāhi svāhā.*

¹³ *brahmaṇo dhīmahe buddhim me pāhi svāhā.*

¹⁴ See TS. I. 5. 3. h.

¹⁵ *ṛtudhā (r. •thā) na vidvān anusṭub ghṛtena pūrṇam (sic) āhutiṃ juhomi manasā prajāpataye svāhā.*

¹⁶ *agnir bhuktam svāhā ; vedir bhuktam svāhā ; dyaur bhuktam svāhā ; pṛthivī bhuktam svāhā ; oṣadhivanaspatigandharvāpsaras caiva bhuktam svāhā.*

¹⁷ A special juhū for the upahomas.

¹⁸ *agnir jīrṇam svāhā*, etc., as the mantras under note 16, *mut. mut.*

¹⁹ See Āp. IV. 12. 3.

²⁰ According to Sundararāja, there should be all in all 49 oblations of ājya, seven fuel-sticks and five oblations of caru, together 61 antahomas (I cannot make out this number). Everywhere, when an āghāra is prescribed, these must follow after the pradhānahoma : the chief oblation.

Praśna I, Khaṇḍa 20.

(The normal paradigm for a sacrifice, continued.)

Having taken in this vessel (*viz.*, the ājyasthālī, out of which he had sacrificed the remaining butter) water (from the *karaka*), he pours it out over the sruva (which he still holds in his left hand), holding it in the middle, near the fire and to the west of it, with the mantra : “ May Agni be satisfied ” ; with the mantra : “ May the vedi be satisfied ”, on the vedi ; with the mantra : “ May the sky be satisfied ”, in the open space¹; on the ground, with the mantra : “ May the earth be satis-

¹ Sundararāja : *ūrdhve*, “ pouring it upwards ”.

fied"; on the southern (girdle of the fire-place), with the mantra: "May Brahman and those that come after him be satisfied". Taking, with that part of the hand sacred to the gods, some water from the southern praṇita-vessel, he pours it out at the northern (girdle of the fire-place), with the mantra: "May the herbs, the trees, the Gandharvas and Apsaras be satisfied". Having taken in the same manner (*viz.*, with the tīrtha sacred to the gods)² some water from the northern praṇita-vessel, whilst wearing his sacred thread over the right shoulder, he pours it out with that part of the hand sacred to the Fathers at the southern girdle, with the mantra: "May at the south side my Fathers, Grandfathers, and Great-grandfathers be satisfied, may it be inexhaustible (for them)"³.

With the four mantras which have served for the "pouring around"⁴, in which he replaces the words: "do thou allow" and "do thou instigate" by the words: "thou hast allowed" and "thou hast instigated", he effectuates the "dismissal"⁵.

Having taken with index⁶, thumb and ring-finger from the two praṇidhi-vessels, beginning with the southern one, (some of) the unhusked grains⁷ together with the strainer⁸, he throws them, with the mantras: "Thou art a strainer, mayest thou be a strainer for me, *svāhā*; thou art full, mayest thou be full for me, *svāhā*; thou art good, mayest thou be good for me, *svāhā*; thou art all, mayest thou be all for me, *svāhā*"⁹, successively into the fire¹⁰. Having, with

² In this way the word *tathā* is explained by the Bhāṣya, but this collides clearly with *sāpasavyam*. Is it interpolated?

³ The mantra must run, and thus has it the Mysore MS. of the Saṃhitā: *me dakṣiṇataḥ pitarāḥ pitāmahāḥ . . . trpyantām*. If *me* is omitted, the word *dakṣiṇataḥ* does not belong to the mantra and is pleonastic, in view of *dakṣiṇasyām*. It is unnecessary to point out how ungrammatical this use of the enclitic is: at the head of the sentence.

⁴ The *pariṣecana*, cp. I. 14, 2nd alinea.

⁵ *pravāhana* must here have the same force as *pariṣecana*. The term is curious.

⁶ *upāntā*, cp. note 18 on I. 3. According to the Edition of Kumbakonam, it is here equivalent to *madhyamā*.

⁷ That were put therein cp. I. 11.

⁸ Reading with the Bhāṣya: *sapavitram akṣatam*.

⁹ *pavitram asi pavitram me bhūyāḥ svāhā; pūrṇam asi pūrṇam me bhūyāḥ svāhā; sad asi san me bhūyāḥ svāhā; sarvam asi sarvam me bhūyāḥ svāhā*.

¹⁰ Firstly the pavitra of each praṇidhi, then the akṣatas of each praṇidhi, each with one of the four mantras.

the mantra : “Thou art imperishable, do not perish for me”¹¹, moved (a little to the east) the northern praṇidhi-vessel (from its place), he pours out the water therefrom in the different directions (mentioned in each mantra) : “In the east the gods and the priests may wash themselves. In the south the months and the Fathers may wash themselves. In the west the houses and the cows may wash themselves. In the north the herbs and the trees may wash themselves. In the zenith the sacrifice, the year and the lord of sacrifice may wash themselves”¹²; in the nadir the Nāgas may wash themselves”¹³. He now takes it, with the mantra : “May I not pour forth in vain my progeny, you that are belonging to me. I will pour you out into the ocean. Go ye along your own path”¹⁴ (along the east side of the fire to the south), pours a small quantity of its water into the southern praṇidhi-vessel; and, then, pours the water from the southern vessel, with the mantra : “Go ye along to your own place of birth”, etc.¹⁵, into the water-vessel (the *karaka*). Having with the three verses : “Ye waters are wonderful”, etc., sprinkled himself with the water of this (vessel), he puts the praṇidhi-vessels away¹⁶.

¹¹ *akṣitam asi mā me kṣeṣṭhāh*.

¹² These mantras with a small variant are taken from Āśv. śrs. I. 11. 7.

¹³ This mantra is unintelligible : *adhodharādharair* (Mys. MS. of Samhitā : *•dharādharē*) *nāgebhyo mārjayantām*.

¹⁴ See Āśv. śrs. I. 11. 8; after this mantra the verses agreeing with TS. III. 4. 2. e-f follow.

¹⁵ See Ap. IV. 14. 4 (only *svam yonim*).

¹⁶ End of the ninth prakaraṇa, according to the Sūtradarpaṇa.

Praśna I, Khaṇḍa 21.

(The normal paradigm for a sacrifice, concluded.)

Having, with the mantra : “Convey again to the gods the sacrificial substance”, dismissed (from use) the sruva (and the other sacrificial ladles) by holding a burning straw over it¹, he puts into the fire, with the mantra : “The highest, that dwells in the cleft, (by that) I have driven away harsh speech, I have driven away angry speech *svāhā*”², the two biggest fuel-sticks³; with the mantra : “Bring up-

¹ *agner darśanena* explained by the Bhāṣya as *agneḥ pratapanena*; cp. on *darśayati* note 17 on I. 12 and below X. 4.

² See TS. I. 2. 11. f-g.

³ Cp. I. 12 beg.

ward the sacrifice; do not falter; there rest on the height of the earth; from the sky, O Viṣṇu, or from the earth, *svāhā*"⁴, the two upward turned sticks⁵. With the mantra: "Take away the peg from the west" (he takes the western peg and throws it into the fire, and) in the same manner (*viz.*, with the mantras: "Take away the peg from the south"; "Take away the peg from the north"), the southern and northern ones. Then he gathers together all the grass used for strewing around (the *vedi*)⁶ (from the west side), with the mantra: "At the west thou art Viṣṇu's seat"; and in the same manner (*viz.*, with the mantras: "At the south thou art Viṣṇu's seat", "At the north thou art Viṣṇu's seat") the grass at the south- and north-side, and, with the mantra: "At the east thou art Viṣṇu's seat" (the grass at the east side), and throws it into the fire, as he repeats the mantra: "Let the waters, let the herbs swell; ye are the spotted steeds of the Maruts; fare to the sky; thence bring us rain"⁷. Repeating the mantra: "Let the seat of the Fathers be pure, let the seat of the gods be pure"⁸, as he lays (all these objects) uninterruptedly (*i.e.* in a continuous row) into the fire⁹, he burns them in the south-west part of it. "With uninterrupted (burning), for one who is desirous of spiritual lustre", (thus it is taught in sacred lore). Having taken the ashes, as he repeats the mantra: "Ashes" etc.,¹⁰ he smears them on his front, heart, (armpits,) arms, neck, etc., in upward direction, as he repeats the mantras: "Sun, Moon; obeisance! The triple life-time of Jamadagni, Kaśyapa's triple life-time, the triple life-time of the gods, that triple life-time be mine" etc.¹¹, and sprinkles himself, repeating the mantra: "Ye Waters are wonderful". With the mantra: "*Om* for me, and tune for me" etc.¹², and with the mantra: "What has been done ignorantly" etc.¹³, having respectfully addressed the fire

⁴ See TS. I. 2. 13. g-h.

⁵ Cp. note 6 on I. 11.

⁶ *paristarāṇabarhiṣaḥ*, acc. pl. masc., cp. note 1 on I. 8. ⁷ See TS. I. 1. 13. f-h.

⁸ *śudhyantāṃ* (sic) *pitṛśadanam śudhyantāṃ devasadanam*.

⁹ *avicchinnaṃ āstīrya* is not clear. The Bhāṣya takes as object *ulmukān*, but at the end says: *tasmād avicchinnaṃ yathā syāt tathā sarvaṃ dagdhvā*.

¹⁰ Mantra unintelligible: *bhūtiḥ smā te labhate nityaṃ sarvayajñakṛtaṃ bhavet | agnimārutayor bhūtiḥ*.

¹¹ *ādityaḥ somo namaḥ; tryāyuṣaṃ jamadagneḥ* etc. as Hir. gṛhs. I. 9. 6; then follows *dīrghāyutvāya balāya śatāya śataṃ ca varcase tryāyuṣam*.

¹² See Āsv. śrs. I. 11. 15.

¹³ Untranslatable! *bālakṛtaṃ vācaritaṃ vā satyahīnaṃ vā puṣpahīnaṃ vā*

and the sun as formerly ¹⁴, he approaches again the base of the vedi (*viz.* the fire-place), addresses the fire with the Vaiśvānara-hymn ¹⁵ and makes obeisance to it.

Thus is the close of the sacrifice.

With the mantra : “ *Om* for me, and tune for me ” etc. takes place the removing of the (fire if this is a) common fire ¹⁶, thus it is taught ¹⁷.

End of the first Praśna.

hotṛhīnaṃ vāvaṣaḍ ardhahāraṃ upāgnaye (var. •*hāraṃ vā agnaye*) *jātavedase bhagavān prajvalita om namaḥ.*

¹⁴ Cp. I. 3 (note 23).

¹⁵ Given in the Saṃhitā II. 10, beginning (as TBr. I. 2. 1. 1) : *vaiśvānarasya rūpaṃ pṛthivyāṃ parisrasā syonam āviśantu naḥ* ; then follow some verses taken from the same anuvāka (TBr. I. 2. 1. 24-27) and then some others of not Vaidic aspect.

¹⁶ If it is the aupāsanāgni it must be guarded (Sundararāja).

¹⁷ According to the other group of MSS. this chapter closes with the words : “ Thus says Vikhanas ”.—End of the tenth prakaraṇa according to the Sūtra-darpaṇa.

SECOND BOOK.

Praśna II, Khaṇḍa 1.

(The Nāndīmukha-śrāddha.)

Now, at the sacraments relating to the body, with the exception of the rite of the union of the newly married pair at the period of menstruation ¹, he should perform the Nāndīmukha ceremony.

On the day preceding that one on which he is going to perform the religious acts, such as the ceremony to secure conception and so forth, on that day there is gladness (*nandī*). Its opening (mouth : *mukha*), which has as its deity all the Gods and the Fathers, is the Nāndīmukha or Abhyudayaśrāddha. It is performed as a ceremony destined (not for the Fathers but) for the Gods.

¹ The ṛtugamana, op. III. 9. According to the Darpaṇa the Nāndīmukha is neither performed at the jātakarman, the utthāna, and the undertaking and dismissal of the vrata.—On the whole the second khaṇḍa of Praśna VI is to be compared. See the notes there.

On the preceding day, during the forenoon, he serves with food² an even number³ of learned Brāhmins who have their hands and feet well washed. Then (on the next day), having sprinkled the ground⁴, and, with the mantra: "The earth is this highest means of purifying, through the might of the Lord of Gods let here protection be; may the Gods together with the Fathers come hither; come ye near (?) to this smeared place"⁵, having besmeared (with cowdung and water) the circular spaces (where the seats of the Brāhmins are to be prepared), and, with the mantra: "Let there be an auspicious seat" etc.⁶, having put down seats provided with darbha-grass and barley, he adorns the Brāhmins, who have taken places on these seats, with flowers and so forth, as may be fit.

He now takes the aggregate of four white substances which comprises, according to tradition, the following: white cooked rice, white mustard, thick sour milk and unhusked rice (all mixed together), and presents these as bali offerings (*viz.* on the ground, not sacrificing them in the fire) to the south of the fire, to Agni, to Soma, to Prajēśa, to the Allgods, to the Ṛṣis, to the Fathers, to the Bhūtas, to all the Deities: to each God or group of deities, each with his name in the dative case, and adding, at the end, the word: "obeisance"; after first having honoured each of them with flowers and so on.

² *annena pariveṣṭya*, which should signify *ṛtvā*, according to all: the Bhāṣya, the Darpaṇa, the Prayoga and a note in the printed text; but it clearly is a corruption for *pariveṣya*.

³ Two to represent the Allgods, four to represent the Fathers, see VI. 2.

⁴ *ilām* with the sense of *bhūmi* is very rare in literature.

⁵ *athavanīdam* (var. *adhāvanītam*) *paramaṃ pavitraṃ sureśavīryād idam astu rakṣā* | *āyāntu devāḥ pitṛbhiḥ sahātrāsmiṃ sthale sannidhiṃ dhatta lipte*.

⁶ Untranslatable: *astv āsanam śubham loke bṛsī* (ed. *brasī*) *śuddhas tapomayaḥ* (•yam ed.) | *tapas cāyus tathā yogam astu te paramaṃ padam*.

Praśna II, Khaṇḍa 2.

(The Nāndimukha-śrāddha, continued; the *pratisarābandhana*.)

Having presented (to the same deities) a mess of boiled rice, a cake and other substances (*e.g.* condiments, barley meal), he fills, repeating the mantra: "In the seven streams" etc.¹, a pitcher with

¹ See note 2 on I. 6.

water and deposits in it, as he repeats the mantra : “ Obeisance ! O Sulomi ” ² etc. a darbha-grass stalk together with sprouts (of aśvattha etc.), a handful of kuśa-grass ³ and some ornament ³ (e.g. a golden finger-ring) ⁴, in order to drive away the evil. Then, having put the cord, destined to be worn around the wrist (the so-called *pratisarā*), which consists of three strings of white wool or of woven silk ⁵, together with flowers (and grain-corns in a golden vessel), he takes (melted butter in the sruva-spoon) and sacrifices, (in the fire, oblations of clarified butter) repeating the (five) verses ⁶ addressed to Agni : “ O Agni, lead us ” etc. ⁷; the (six) verses addressed to Soma : “ May Soma give the milch cow ” etc. ⁸; the (two) verses addressed to Brahman : “ the Brahman, born ” etc. ⁹; the (two) verses addressed to Rudra : “ O Rudra, thy wrath ” etc. ¹⁰; the (six) verses addressed to Viṣṇu : “ From here the Gods ” etc. ¹¹; the (four) verses addressed to the Viśvedevas : “ May the Viśvedevas come ” ¹² etc. ; then, the (fourteen) verses addressed to the Seven Seers : “ Where the own was ” ¹³ etc. ; the (four) verses to the Bhūtas : “ The Bhūtas, that roam about ” ¹⁴ etc. ; then, (four) with the vyāhrtis ; then, the (three formulæ) addressed to the

² Untranslatable : *namaḥ sulomi sulomi bhuvi bhuvo cittau* (Var. *bhuvoś cittau*) *guhau doṇī* (sic) *yat*.

³ According to a note in the edition *pavitram ābharaṇam* should mean : *svaṛṇā-bharaṇam*.

⁴ The pitcher must be put aside, cp. the end of this chapter.

⁵ *kutapasya śvetakambalāder vā dukūlasya śvetapaṭṭādivastram vā*, Bhāṣya.

⁶ Note the expression : *juhuyād ṛcaḥ*.

⁷ See TBr. II. 8. 2. 3–5 (*agne naya, pra vaḥ, acchā, agne tvam, agne tvam, pra karavo*).

⁸ See TBr. II. 8. 3. 1–2 *somo dhenum ; aṣādham ; tvam soma ; yā te ; tvam imā ; yā te dhāmāni*.

⁹ See TS. IV. 2. 8. d *brahma jajñānam*, and IV. 1. 8. n : *hiraṇyagarbhaḥ*.

¹⁰ *rudro manyum bahuto huto hutam* (var. *rudramanyam bahuto hutam*) *vṛṇabham namas te astu | tan me astu bāhubhyām vītaye* and TS. I. 8. 6. i : *tryambakam*.

¹¹ See note 10 on I. 15.

¹² See TBr. II. 8. 6. 3–5 : *ā no viśve ; śam no ; ye savituḥ ; agne pāhi ; dyauḥ ; viśve devāḥ śṛṇuta*.

¹³ The whole chapter 14 of the Second Book of the Saṃhitā, unknown from elsewhere.

¹⁴ The first verse agrees with Taitt. Ār. (Āndra recension), ed. Calc. page 923, below ; then follows a verse unknown from elsewhere, then the verse agreeing with TBr. II. 7. 15. 1 : *bhūto bhūteṣu*, then again two, equally unknown from elsewhere.

Fathers: "To Agni, who conveys the food to the Manes"¹⁵ etc., and the (three verses) addressed to them: "The Fathers, who here"¹⁶ etc. Then, follow three oblations with the mantras: "To the Fathers, that are departed to the earth; to the Grandfathers, that are departed to the atmosphere; to the Great-grandfathers, that are departed to heaven, *svadhā, namaḥ, svāhā*." After he has offered, whilst wearing his sacred thread over his right shoulder, these oblations to the Fathers, he sacrifices with the *vyāhṛtis* and, then, communely¹⁷ to those same eight deities (that are mentioned at the end of the preceding chapter).

Having twice poured into the vessels (out of which the invited Brāhmins are to eat) a portion of clarified butter with the *sruva*, and, having put in each of these vessels a part of the mess of boiled rice, throwing the part that is left over after serving the Brāhmins, who represent the Allgods, into the vessels destined for those who represent the Fathers, (thereby) finishing in the east¹⁸, he makes them touch with their thumb the mess of rice. Thereupon, having made obeisance to them, he should feed the Brāhmins, repeating the mantra: "Coming with true light", etc.¹⁹, with the white rice to which he has added fresh milk or thick sour milk. Before they rise from their seats, he should gather from them what they have left over, cleanse it, and beg of them, after they have rinsed their mouth, the permission to do with it as he likes.

Having caused them to pronounce their benediction²⁰, he touches the *pratisarā* with the *svasti*-hymn²¹ and fastens (it on the wrist of

¹⁵ *agnaye kavyavāhanāya somāya pitṛmate yamāya cāṅgiraspataye*; after each: *svadhā namaḥ svāhā* (note the conjunction *ca*, that in the *Samhitā* also is given as a part of the mantra!).

¹⁶ *ete ya iha pitaras te devās ca vidma yān | pitṛyajñam suhutam suṣṭutam suvedaso havir ye vahante svadhā namaḥ svāhā*; the second verse agrees with TS. II. 6. 12. a, the third with III. 3. 11. t (c. d).

¹⁷ *sāmānyataḥ* is differently explained. The exegetes themselves were not sure of its meaning.

¹⁸ The Brāhmins, who represent the gods are seated with their face eastward from south to north, the others with their face northward in a row from west to east.

¹⁹ See TS. III. 4. 11. f.

²⁰ *Viz.* the *pūṇyāha* as described I. 6-7.

²¹ This *sūkta* seems to run thus: *svasti no mimitām; kṛṇusva pājah; viṣṇus tvām rakṣatu cakra urdhvam dhanuḥ purvaṁ śaktir dakṣiṇam aparaṁ gadodīcīm nandako 'dhasād vāsukir antaresu itare 'strāḥ | viḥno* (thus the Mys. MS., *viṇo* the

his²² right hand) with the mantras : “ The giver of hail, the lord of the people ” etc.²³

When the formulæ : “ To the glad-faced Fathers, *svadhā, namaḥ*. To the glad-faced Grandfathers, *svadhā, namaḥ*. To the glad-faced Great-grandfathers, *svadhā namaḥ* ” have been spoken (by the person on whose behalf the ceremony takes place), he dismisses the Brāhmins, lastly those who represent the Gods, whilst they answer : “ Let *svadhā* be ”.

With the same water (*viz.* the water contained in the above mentioned pitcher) he should on the following day wash himself.

This, according to sacred lore, is the Nāndimukha rite²⁴.

Kumb. edition) *vighnād īśo 'prasādad indro bhayād duḥkhād yamo varuṇo vikramāt | kuberō 'rthakṣayāc chrīḥ sarvābhya ūnābhyaḥ samyak sumanasah sarve rakṣantu.*

²² Of the Yajamāna, the person on whose behalf the ceremony takes place.

²³ See TBr. III. 7. 11. 4.

²⁴ End of first prakaraṇa, according to the Sūtradarpaṇa.

Praśna II, Khaṇḍa 3.

(The initiation to the study of the Veda : *u p a - n a y a n a .*)

In spring, in the fifth year reckoned from the time of conception, he should initiate a member of the Brāhmin-caste who¹ is desirous of spiritual lustre ; in the eighth year, one who is desirous of long life ; in the ninth, one who is desirous of fortune. In the eleventh year after conception, in summer, he should initiate a member of the Kṣatriya-caste ; in the twelfth year, in autumn, a member of the Vaiśya-caste. Or “ until the sixteenth year has not passed for a Brāhmin, until the twenty-second for a Kṣatriya, until the twenty-fourth for a Vaiśya ”, (so it is handed down). After that time has passed they have lost their right of learning the Savitr-verse. For these the Uddālaka-penance² (is prescribed). The Uddālaka-penance is : he subsists during two months on barley-gruel ; during one month on fresh milk ; on curds of milk-whey during half a month ; during eight days on clarified butter ; on alms given without asking³ during six days ; during

¹ According to the Bhāṣya, and this may be right, the father is meant who desires for his son spiritual lustre. ² Cp. Vasiṣṭha dharmasāstra XI. 76.

³ All the MSS. (as also the Bhāṣya and the Prayoga) present the unexplainable *ayācitam* instead of *ayācitena* ; only the Darpaṇa has the right reading.

three days on water, and one day and night he fasts. Having either performed this rite, or having performed the final bath after a Horse-sacrifice, or having performed a Vrātyastoma⁴, and, then, having again performed the Saṃskāras from the garbhādhāna⁵ onwards, those who had lost their right of learning the Savitr-verse are purified and may be initiated, thus it is declared (in sacred lore).

⁴ Cp. Vas. I. c. 77-79.

⁵ Cp. III. 10.

Praśna II, Khaṇḍa 4.

(The initiation, continued.)

For a Brāhmin, the staff should be made of palāśa- or bilva-wood; it should be of such length as to reach to the end of his hair; it should be without a flaw; smoothed from one end to the other; not terrifying as a sacrificial stake and not curved¹. The skin (which he has to wear as upper-garment) should be taken from a black antelope, and his girdle should be made of muñja-grass.

For a Kṣatriya, the staff should be made of nyagrodha-wood, reaching to his front; the skin is taken from the spotted deer, and his girdle made of a bow-string.

For a Vaiśya, the staff should be made of Udumbara-wood, reaching to the end of his nose; the skin is taken from the he-goat², and his girdle made of hemp.

For a Brāhmin the following prescriptions³ prevail. The Savitr-verse runs: *om bhūr bhuvaḥ suvas tat savitur vareṇyam*, etc.; his restraining the breath is preceded by "*om bhūr bhuvaḥ suvas tat savitur vareṇyam*", etc., followed by the mantras: "Water, light, essence, amṛta, brahman, *bhūr bhuvaḥ suvar om*", etc.⁴; the vyāhṛti for him runs: "*om bhūr bhuvaḥ suvaḥ svāhā*"; the putting of fuel on the fire takes place - of the (first) fuel-stick with the mantra: "To Agni, the

¹ For the description of the staff compare Manu II. 46 and especially 47.—All is not certain here, especially the words: "smoothed .. other". See the critical notes in my edition of the text. The Bhāṣya runs: *nāsty udvejanam karma yasya so 'nudvejanaḥ*; *yūpavad yūpa iva gopucchākṛtiḥ*; perhaps the Sūtrakāra had in his mind some such passage as Śat. Br. XI. 7. 3. 2.

² Only the printed text and the MS. of Lahore have *bāstam*, the other MSS. and the Bhāṣya and the Darpaṇa and Prayoga *bāstavam*.

³ As far as I can see, these restrictions are not given by any other Sūtrakāra.

⁴ See Taitt. ār. X. 27 (last part), ib. X. 26 and X. 30.

mighty Jātavedas, I have brought a fuel-stick", etc.⁵; of the second and third with the same mantra, where the singular "a fuel-stick" is replaced by the dual; of four (*viz.* the fourth, fifth, sixth, and seventh) with the same mantra, but now with the word "fuel-sticks" in the plural.

For a Kṣatriya the following prescriptions prevail: for him the Savitr-verse runs: "*om bhūr bhuvas tat savitur*", etc.; his restraining the breath is preceded by: "*om bhūr bhuvas tat savitur*", etc., followed by "Lustre, light, essence", etc.⁶, as above; the vyāhṛti for him runs: "*om bhūr bhuvaḥ svāhā*", and the putting of fuel-sticks on the fire takes place - of one (the first) with the mantra: "To Agni....I have brought a fuel-stick", etc., of the next two (the second and third) with the same mantra, with "fuel-sticks" in the dual.

For a Vaiśya the following prescriptions prevail: for him the Savitr-verse runs: "*om bhūs tat savitur*", etc.; his restraining the breath is preceded by: "*om bhūs tat savitur*", etc., followed by: "Fire, light, essence", etc.⁷, as above; for him the vyāhṛti runs: "*om bhūḥ svāhā*", and the putting on of a single fuel-stick takes place with the mantra: "To Agni....I have brought a fuel-stick", etc.⁸.

⁵ Agreeing with Mantrapāṭha II. 6. 2.

⁶ *tejo jyotī raso*, etc., a variant of the mantra noted above under note 4.

⁷ *agnir jyotī raso*, etc.

⁸ End of second prakaraṇa, according to the Sūtradarpaṇa.

Prasna II, Khaṇḍa 5.

(The initiation, continued.)

On a day when the moon stands in conjunction with one of the following stars: with proṣṭhapada, with hasta, with aśvinī, with anūrādhā, with the former or the last of the two punarvasus, or with mṛgaśīras, or under any other nakṣatra which bears a name of the masculine gender, he collects at the north-west of the fire on a layer of darbha-grass the following requisites: the sacred thread, the skin, the girdle, an unwashed garment, the staff, a platter¹, a stone², fuel-sticks, darbha-grass and what may be required further. He sprinkles them (with water) with the mantra: "In thee have come together"³, etc.

¹ *śarāva* is acc. to the Bhāṣya identical with *mallakaḥ*.

² *peṣanāśilā*, Bhāṣya.

³ A verse consisting of ṚS. VI. 34. 1. a, I. 59. 4. d, VIII. 25. 23. c.

Then, having performed the āghāra⁴ with clarified butter, he causes the boy, who has rinsed his mouth and who is adorned with auspicious objects⁵, to sit down south-west from the fire. He then lays on his head two darbha-grass-stalks, one north-pointed, the other east-pointed; cuts (with a razor), as he repeats the four mantras: “ Indra, (I take) the knife in my hands, thereby I shave the hair ”; “ Yama, I take ”, etc.; “ Varuṇa, I take ”, etc.; “ Kubera, I take the knife in my hands, thereby I shave the hair ”⁶, from left to right at the four cardinal points⁷ a part of the grass-stalk together with some of the hairs, and then shaves his head all round repeating the two mantras: “ The razor, with which Savitrṛ knowingly has shaven Soma and Varuṇa, with that, ye Brāhmins, shave his (head), that he may be long-lived attaining old age, this (boy) here, (called) so and so ”. “ If thou shavest, O shaver, the hair with the razor, the wounding, the well-shaped, make the face (of this boy) resplendent, do not take away his life ”⁸, and taking care not to shave him beneath the collar bone⁹. He should throw the hair on the platter¹⁰, which has been provided with cow-dung. If baldness (is prescribed)¹¹, he shaves him up to the nails of his toes leaving only the lock of hair on the crown of the head and the brows. Then the boy must bathe (*viz.* wash himself with the water preserved from the Nāṇḁimukha-śrāddha) and, after he has sipped water, the performer of the rite causes the Brāhmins to say their benediction. Then, he causes the boy, after he has been fed (by his mother), to take his place at his right side.

Having strewn grass around (the fire), he performs the chief ob-

⁴ As described up to I. 15 (incl.), or, more exactly, cp. the next alinea (“having strewn around”), up to the act of I. 14, second alinea (though this is the *pariṣecana*).

⁵ *śubhragandhamālyābharaṇādi*, Bhāṣya.

⁶ *indra* (and *yama*, *varuṇa*, *kubera*) *śastraṃ bāhubhyāṃ tena keśān vāpayāmi*.

⁷ First at the fore part (*Indra*!), then at the right (*Yama*!), then at the hinder part (*Varuṇa*!), then at the left part of the head (*Kubera*!).

⁸ The verses agree with Mantrapāṭha II. 1, 3 and 7; in the last one the faulty *vaptrā* instead of *vaptar* occurs in both recensions.

⁹ *bhujaśirasād adhaṣṭān na vapati*, Bhāṣya.

¹⁰ Which, according to the Bhāṣya, is held to the left of the boy by a brahmacārin or by the mother of the boy.

¹¹ This must not necessarily refer to the upanayana, but is a general prescription.

lations with clarified butter repeating the two mantras : “ Giving long life, O Agni ” and “ Giving long life, O God ”¹² ; and, then, the five oblations to Varuṇa¹³ followed by the vyāhṛtis¹⁴. He now, with the mantra : “ Tread on this stone ”, etc.¹⁵, causes him to touch with the great toe of his right foot the stone which has been laid down to the north-west of the fire. With the (three) mantras : “ The Goddesses, who cut, who wove ”, etc.¹⁶, he hands over to him (to put on) the garment¹⁷ ; with the (two) mantras : “ Here she has come to us ”, etc.¹⁸, the girdle ; with the mantra : “ Thou hast put on this garment ”, etc.¹⁹, the upper garment ; with the (two) mantras : “ The sacred thread is the highest purifier, the thread that in olden times was born with Prajāpati together ; put (it) on that grants long life, that is foremost and auspicious. May the sacred thread be (to thee) strength and lustre ”. “ I fasten it on thee with long life and spiritual lustre. I give thee this sacred thread ”²⁰, he gives him the sacred thread ; with the mantra : “ The firm, strong eye of Mitra ”, etc.²¹, he hands over to him the skin of the antelope²².

¹² See TS. I. 3. 14. m and Mantrapāṭha II. 2. 1.

¹³ Cp. note 2 on I. 16–18 (Hir. gṛhs. I. 3. 6).

¹⁴ Either *om bhūr bhuvah suvah svāhā*, or *om bhūr bhuvah svāhā*, or *om bhūh svāhā*, cp. II. 4.

¹⁵ See e.g. Mantrapāṭha II. 2. 2.

¹⁶ See e.g. ib. II. 2. 5–7.

¹⁷ The loin-cloth, according to Bhāṣya and Prayoga.

¹⁸ See Mantrapāṭha II. 2. 9–10.

¹⁹ See ib. II. 2. 8.

²⁰ *yajñopavītaṃ paramaṃ pavitraṃ prajāpater yat sahaṃ purastāt । āyusyaṃ agryaṃ pratimuñca śubhraṃ yajñopavītaṃ balam astu tejaḥ ॥ tvam (sic!) asmai pratimuñcamy āyusā brahmavarcasā cainad yajñopavītaṃ dadāmi te ॥* The first of these two mantras may have been taken from Baudh. It occurs in the Kāthaka āraṇyaka, cp. L. von Schroeder, die Tübinger Kāṭha hss. (Sitz. Ber. der Kais. Ak. der W. in Wien, Phil.-Hist. Cl., Band CXXXVII, page 23).

²¹ See Mantrapāṭha II. 2. 11.

²² According to Bhāṣya and Prayoga the performer (the priest, Adhvaryu as he is here called) causes the boy to speak each time the mantras ; *vācayati* means probably that he makes him repeat the mantras, after having recited them himself.

Praśna II, Khaṇḍa 6.

(The initiation, continued.)

Then, after he has made him sip water according to the rule, and, after he has obtained from those persons (*viz.* the Brāhmins), who are

present at the assembly, their authorization, he should take hold of the arms of the boy, who sits with his face directed to the east, to the north (of the fire) ¹, whilst he himself similarly is turned to the east ², and take him unto himself ³, repeating the mantra: “At the impulse of the god Savitr̥ I take thee unto me with the arms of the Ásvins, with the hands of Pūṣan”. With the mantra: “May he give thee long life throughout”, etc.⁴, seizing his right hand he raises it up, and lets it go repeating the (three) mantras: “Agni has seized thy hand, Soma has seized thy hand, Savitr̥ has seized thy hand, Sarasvatī has seized thy hand, Pūṣan has seized thy hand, Br̥haspati has seized thy hand, Mitra has seized thy hand, Varuṇa has seized thy hand, Tvaṣṭr̥ has seized thy hand, Dhātṛ has seized thy hand, Viṣṇu has seized thy hand, Prajāpati has seized thy hand.—I seize (thy) hand, may Savitr̥ guard thee, Mitra thou art by rights, Agni is thy Teacher.—Instigated by god Savitr̥ become thou the pupil of Br̥haspati”⁵. With the mantra: “Thou So and so, drink (only) water; put on fuel; do the service; do not sleep at day-time; go out begging alms; fetch continually fuel from the wood and a pitcher of water; study the Veda, being subject to your Teacher”⁶, (he prescribes him) the manner of his conduct (as a student of the Veda). With the (three) mantras: “Thy heart shall dwell in my ‘heart’”, etc.⁷, he touches the place of his heart and, with the mantra: ‘*Bhūh, bhuvah, suvah*. By offspring may I become rich in offspring’

¹ Uncertain, as the Bhāṣya explains: “on his left side”. It seems rather acceptable, that the ācārya sits b e h i n d the boy and so takes him unto himself; according to the Prayoga he takes him in his lap.

² This word (*prāṇmukhaḥ*) is not found in the Madras MS. nor in the printed text. It is given by the Bhāṣya and the Mysore and Vienna MSS.

³ From this act: *upanayate*, the whole rite derives its name: *upanayana*.

⁴ See TS. I. 3. 14. 1.

⁵ *agnis̥ te hastam agrahīt somas te hastam agrahīt savitā te h. a. sarasvatī te h. a., pūṣā te h. agrahīt br̥haspatīs te h. agrahīt mitras te h. agrahīt varuṇas te h. a. vaṣṭā te h. agrahīt dhātā te h. agrahīt viṣṇus te hastam agrahīt prajāpatīs te h. agrahīt.—hastam gr̥hṇāmi savitā tvābhirakṣatu mitras tvam asi dharmanāgnir ācaryas tava.—devena savitrā prasūto br̥haspater brahmacārī bhava*, cp. Hir. gṛhs. I. 5 9-10.

⁶ *asāv apo 'śāna samidha ādhehi karma kuru mā divā svapsiḥ | bhaikṣācaryam cara sadāranyāt samidha āharodakumbham ca | ācāryādhīno vedam adhīṣva*.

⁷ The three mantras correspond with Hir. l. c. 11-12: *mama hr̥daye; mām evānusamrabhasva* (only *samīpyam* instead of *sāmīcyam* and at the end *niyacchatām*); *prāṇānām... visrasaḥ*.

etc.⁸, he praises him⁹. He then mutters into his (right) ear¹⁰ the six mantras: “*Bhūh*, I place thee in the Ṛgverses, in Agni, on the earth, in voice, in the Brahman, you So and so”, etc.¹¹, putting after his name (which is to be spoken instead of the word “So and so” in the mantras) the word *śarman*. With the five mantras beginning: “Agni is long-lived”, etc.¹², he lets go¹³ the tips of the fingers of his right hand in regular order, beginning with the little finger. In his right ear he mutters the mantra: “Giving long life, O Agni”, etc.¹⁴, and in his left one the mantra: “Stand fast in Vāyu, in the atmosphere, in the sun, in the sky”, etc.¹⁵ He then causes him to circumambulate the fire sunwise as he repeats the mantra: “Happily, O god Savitr, may I attain the goal with this So and so”¹⁶, and causes him to be seated down at his right side giving him with the (three) mantras: “A giver of royal power art thou, a teacher’s seat; may I not be separated from thee. A giver of royal power art thou, the seat of the All-king, may I not be separated from thee. A giver of royal power art thou, a seat of the “over-ladies”, may I not be separated from thee”¹⁷, a bunch of grass (as a seat), having sprinkled it as he repeats the mantra: “For bliss may the goddesses afford us”, etc.¹⁸.

⁸ As Hir. I. c. 13 up to *poṣaiḥ*, then: *sugr̥ho gr̥haiḥ supatiḥ patyā sumedhā medhayā subrahmā brahmacāribhiḥ*.

⁹ According to the Bhāṣya and the Darpaṇa the word *ācāram* belongs as object to the verb *praśaṃsati*. But how, in this case, can we account for the last mantra? The text runs: *asāv apo ’sānety ācāram mama hṛdaya iti tasya hṛdaya-sparśanam kṛtvā bhūr bhuvah suvah suprajā iti praśaṃsati*. The Prayoga seems to favour my explanation.

¹⁰ Note the peculiar construction *ṣaḍbhiḥ karṇe japati*.

¹¹ See Hir. gr̥hs. I. 5. 13; instead of *iṣṭas te priyo ’sāni* the Vaikh. Samh. (only the printed text, the Mys. MS. is incomplete) reads *iṣṇutas te priye ’sāni*.

¹² See TS. II. 3. 10. e, followed by a part of the Brāhmaṇa (TS. II. 3. 11. 5) *agnir āyusmān iti hastam gr̥hṇāty ete vai devā āyusmantas ta evāsminn āyur dadhate sarvam āyur eti*.

¹³ I am uncertain whether the ācārya, still holding the hand of the boy, now lets it go, or (so the Bhāṣya, the Prayoga and the Darpaṇa) after again having seized his hand.

¹⁴ See note 12 on II. 5.

¹⁵ *pratiṣṭha vāyāv antarikṣe sūrye divi* (cp. Hir. I. 6. 3); *yām svastim agnir etc.*, as Mantrapāṭha II. 3. 31, and *carāsau* followed by *prāṇasya brahmacāry abhūḥ* (cp. Hir. I. c.).

¹⁶ See Hir. gr̥hs. II. 5. 6.

¹⁷ See Mantrapāṭha II. 9. 7–9.

¹⁸ See e.g. Hir. I. 5. 7.

Thereupon, he performs the mūlahoma up to the vyāhṛti¹⁹; the rest of the butter-offerings he gives him to eat repeating the mantras: "May Aditi tuck up thy garment", etc., "We give this boy in charge, O Indra", etc., and "On thee may wisdom, on thee may offspring", etc.²⁰. With the mantra: "At every pursuit we invoke the strong one", etc.²¹, he reaches him the water for sipping, causes him to make obeisance to the sun with the mantra: "A hundred autumns are before us", etc.²², and to turn around himself from left to right with the (two) mantras: "To him who comes, we have come", "I have come hither to be a student", etc.²³.

Then he (the Teacher) touches his (*viz.* the boy's) upper member (*i.e.* his head) with the mantra: "To Śaka I give thee in charge. To Anantaka I give thee in charge. To Aghura..To Makha..To Disease..To Vaśinī..To Vaiśvānara..To the Waters..To the Herbs..To the Trees..To Heaven and Earth..To Welfare..To Spiritual lustre..To the Viśve devas..To all the Deities I give thee in charge"²⁴. The Teacher having been implored: "Recite, Sir" and then addressed: "Recite the Savitr-verse, Sir"²⁵, instructs the pupil: with the mantra: "We invoke thee, the Lord of the Troops", etc.²⁶ having made obeisance to the Chief of the Gaṇas, with the mantra: "Thou art Strength"²⁷, to Sāvitrī (*i.e.* the verse sacred to Savitr), and with the mantra: "May the holy

¹⁹ See note 7 on I. 16-18.

²⁰ *aditis te kaksyām* (so!) *badhnātu*, as Hir. I. 4. 6; *parīdam indra*, as ib. 3 (first mantra, but with *yathainam jarimā nayāt*, and with *bāhukaksyā* at the end); *tvayi medhām* as Mantrap. II. 12. 3-5.

²¹ See TS. IV. 1. 2. d.

²² See *e.g.* Hir. I. 4. 13.

²³ See Hir. I. 5. 1 (*pra su mṛtyum*), up to *gr̥hebhyaḥ*, and ib. 2, with the words *br̥haspater brahmacārī bhavāni* after *prasūto*.

²⁴ *śakāya tvā paridadāmy anantakāya tvā p. aghurāya (akhurāya, var.) t. p. makhāya t. p. gadāya t. p. vaśinyai t. p. vaiśvānarāya t. p. adbhyas t. p. oṣadhībhyas t. p. vanaspatibhyas t. p. dyāvāpr̥thivībhyām t. p. subhūtāya t. p. brahmavarcasāya t. p. viśvebhyo devebhyas t. p. sarvābhyo devatābhyas tvā paridadāmi*, cp. Hir. gr̥hs. I. 6. 5, Mantrapāṭha II. 3. 13-23.

²⁵ The words: *athāha sāvitrīm bho anubrūhi* are recorded as a mantra in the Samhitā, although *athāha* belongs undoubtedly to the text, cp. Hir. I. 6. 10. The Prayoga: *punar vaṭur api adhīhi bho athāha sāvitrīm bho anubrūhīti gurum prārthayet*. The Bhāṣya here is incomplete.

²⁶ See TS. II. 3. 14. 0.

²⁷ *gaṇamukhya* according to the Prayoga is identical with Vighneśa, Gaṇeśa.

²⁸ *ojo 'si*, not found in our Vaikh. Samhitā.

Sarasvatī accept", etc.²⁹, to Sarasvatī, he should teach him the Savitr-verse as indicated formerly³⁰, by quarter-verse, and by half-verse, in parts and the whole of it.³¹

²⁹ See e.g. TBr. II. 4. 3. 1; this verse is neither recorded in the Vaikh. Saṃhitā.

³⁰ Cp. II. 4: according to the fact, whether a Brāhmin, a Kṣatriya or a Vaiśya is initiated.

³¹ The precise manner is indicated IX. 2 s. f.—Here ends, according to the Darpaṇa, the third prakaraṇa.

Praśna II, Khaṇḍa 7.

(The initiation, continued: the undertaking of the Sāvitra-observance, *sāvitravratabandha*.)

He¹ now inaugurates by oblations the undertaking of the Sāvitra-observance: pouring into the fire the oblations of clarified butter repeating the mantras of which the one beginning: "May Dhātṛ give" is the first², then, one to Savitr, the ṛṣi of the khaṇḍa³, then, the hymn of the Sāvitra-observance, viz.: "The wonderful Lord of the abode"; "May the God Savitr come"; "Savitr has ascended his chariot"; "May that mighty God Savitr"; "The brown steeds with white feet" ; "The eagle has looked at the atmosphere"; "Bhaga and Dhī"⁴, and, finally, the five mantras mentioning the undertaking of the Sāvitra-observance: "O Agni, lord of the observances, I shall perform this observance; may I accomplish it; may it be successful for me; may it succeed; I undertake the Sāvitra-observance, *svāhā*"; "O Vāyu, lord of the observances", etc.; "O Indra, lord of the observances", etc.; "O Āditya, lord of the observances", etc.; "O Lord of the Observances", etc.⁵, closing with an oblation: "*Bhūh, svāhā*". He⁶ now sacrifices in the fire seven palāśa-sprouts besmeared with melted butter, the first with the mantra: "To Agni, the mighty Jātavedas, I have

¹ The Teacher (*guru, ācārya*).

² See note 1 on I. 16–18.

³ Pouring out the butter with the words: *savitre khaṇḍarṣaye, svāhā*.

⁴ Vaikh. Saṃh. II. 23; the verses correspond to TĀ. x. 1. 4, TBr. II. 8. 6. 1–2.

⁵ *agne vratapate (vāyo vr., indra vr., āditya vr., vratānām vr.) sāvitravrataṃ carīṣyāmi tac chakeyaṃ tan me rādhyatām tat samṛdhyatām tat sāvitravrataṃ bandhayāmi, svāhā*.

⁶ The teacher, whilst causing the boy to recite the mantras, causes him to perform the act (Darpaṇa).

brought a fuel-stick ", etc., then, two with the same mantra, changing the singular into the dual, then, four with same mantra, changing the singular into the plural⁷. Then, he makes the boy look up to the sun with the mantras: "Sun, this is thy son, I give him in charge to thee"; "That bright eye created by the gods which rises in the east"⁸. With eight sticks of fuel he should yoke the pupil to the work of the sacrifice⁹ (in the following manner): having, as he repeats the mantra: "Even as ye did set free"¹⁰, wiped (with moistened hand) along the vedi, beginning at the southern part from left to right in the manner as described above¹¹, he strews grass around it: then, with the four vyāhrtis (*bhūh*, *bhuvah*, *svah*, *bhūr bhuvah svah*) and the (four) mantras: "This fuel is thine, Agni", etc.¹²; "May Indra give me insight", etc.¹³; "The insight that dwells with the Apsaras", etc.¹³; "May insight, the fragrant one", etc.¹³, he puts the fuel-sticks into the fire (with the word *svāhā* at the close of each mantra). Having again, as he repeats the mantra: "Even as ye did set free", wiped in the same manner around the fire, and with the same four mantras, changing only the last words in: "Thou hast allowed"; "Thou hast instigated"¹⁴, having effectuated the "dismissal"¹⁵, he takes some of the ashes with the mantra: "Ashes", etc.¹⁶, and smears them (with the mantras: "Sun, Moon; obeisance", etc.¹⁷, in upward direction on his front, heartpit, arms, neck and on other parts of his body), sprinkles himself as he repeats the three verses: "Ye waters are wonderful"; addresses to the fire, while standing before it, the mantras: "With the brilliance that is thine, O Agni, may I become brilliant", etc.¹⁸; "On me may insight, on me offspring"¹⁹, and to the sun the mantras: "Out of the darkness", etc.²⁰.

⁷ See note 5 on II. 4, and cp. Hir. gr̥hs. I. 7. 1-4.

⁸ Cp. Hir. I. 7. 10.

⁹ Viz. he appoints to him the daily task of putting, evening and morning unto the time of the completion of this study, the (eight) fuel-sticks on the fire of his guru.

¹⁰ See TS. IV. 9. 15. w.

¹¹ This refers, according to the Comm., to I. 14 sec. alinea: with the mantras: *adite 'numanyasva*, etc., but there the mantras accompany the *pariṣecana*.

¹² *eṣa te agne samit tayā samidhyasva cā ca pyāyasva vardhatām ca yajñapatir ā ca pyāyatām vardhiṣīmahi ca vayam ā ca pyāsiṣīmahi, svāhā*.

¹³ See Hir. I. 8. 4.

¹⁴ Cp. I. 20 second alinea.

¹⁵ Cp. note 5 on I. 20.

¹⁶ Cp. note 10 on I. 21.

¹⁷ Cp. note 11 ib.

¹⁸ See TS. III. 5. 3. e.

¹⁹ See TS. III. 3. 1. g.

²⁰ See note 23 on I. 3.

In this way he (*i.e.* the pupil, the brahmacārin) should sacrifice constantly at evening and morning (until the term of the completion of his study of the Veda), “For”, so declare the theologians, “this offering has been given by Brahman (to him) as his agnihotra; on it are based his fires”.

Praśna II, Khaṇḍa 8.

(The initiation, continued: duties of the pupil.)

He should give him, with the mantra: “May Agni lengthen thy days, may Agni increase thy welfare”¹, the staff; and, with the mantra: “May Indra with the Maruts act in due course”, etc.², a platter or a solid begging bowl³. A Brāhmin-boy should ask for alms with the words: “Lady, alms give”; a Kṣatriya-boy: “Alms, Lady, give”; a Vaiśya-boy: “Alms give, Lady”⁴. Maintaining the vow of silence, he should accept from Brāhmins the cooked food (*viz.* the rice) obtained by begging, from others raw food. The Teacher takes with the mantra: “Thou, whose first garment we take away”, etc.⁵, the begged food from him and sprinkles it repeating the mantra: “O Well-famed one, make me well-famed”, etc.⁶. With the substance fit for sacrifice (*viz.* the begged food)⁷, to which cakes and fried barley have been added, the last offering (before giving up the Sāvitra-observance) is effectuated, after the two *mindā*-offerings⁸ have been performed with it.

He should maintain the vow of silence unto the arrival of twilight.

He (*viz.* the Teacher) should instruct him about the ordinances for his order of life⁹.

¹ Agrees with Hir. gṛhs. I. 7. 11. (a. b).

² Agrees with Mantrapāṭha II. 4. 4 (c, d).

³ Not wholly certain. The Bhāṣya runs: *yad bhūmau patitaṃ api na bhajyate tat kaṭhinaṃ, dāravam alābupātraṃ vā*; *kaṭhina* could also be a substantive: “an earthen vessel for cooking”. Then the sense would be: “he gives him a platter or an earthen vessel as begging-bowl”. Darpaṇa: *lohajaṃ dāravaṃ mṛnmayam vā bhaikṣapātram*.

⁴ This occurs also in other Sūtras.

⁵ See Mantrapāṭha II. 6. 15. This mantra (and equally the next one) is not intended to accompany this act.

⁶ See *ib.* II. 5. 1.

⁷ *haviṣā bhikṣānnena*, footnote in the printed text of Kumbakoṇam and similarly the Darpaṇa: *tena lājāpūpamiśritena haviṣā*.

⁸ Cp. note 3 on I. 19.

⁹ As they are laid down in the Dharmasūtra (below, VIII. 2).

Should the pupil transgress any order, the Teacher should not beat him with his staff, nor curse him with vicious words, but prescribe him a penance¹⁰ in harmony with his transgression.

The Teacher must guard his pupil, for the evil done by the pupil falls to his lot. A pupil who by all means does not fulfil his duties, he gives up. When in any other case he abandons wife, son or pupil, he goes to perdition.

“Wearing either a reddish dyed garment or a skin, wearing his hair matted or tufted, wearing a girdle, a staff, the sacred thread and the goat-skin, abstaining from sexual intercourse, undefiled, abstaining from pungent food and salt, he fulfils during the years that are ordained¹¹ his duties as a Veda-student”, thus it is prescribed in sacred lore¹².

¹⁰ Such as the Prājāpatya or Cāndrāyana-kṛcchra.

¹¹ Cp. Dharmasūtra (VIII. 3).

¹² Here ends, according to the Darpaṇa, the fourth prakaraṇa

Praśna II, Khanda 8.

(The observances for the undertaking and absolving of the study of the parts of the Veda.)

Now, the observances for the study. On the fourth, the fifth or the seventh day (after the initiation), on an auspicious day, under a nakṣatra, the name of which is of the masculine gender, he causes the pupil, who has rinsed his mouth, to be seated with his face to the east, having made the Brāhmins give their benediction and having strewn grass around the fire. To the left of him his mother or a fellow-student should be seated.

Having poured into the fire the oblations of clarified butter with the mantras of which: “May Dhātṛ give” is the first¹, then, with the hymn of the Sāvitra-observance² and finally having given up the Sāvitra-observance with the five mantras: “O Agni, lord of the observances” etc.³, replacing the words “I shall perform” and “I undertake” by: “I have performed”, and “I give up”³, he throws into the water the thread, staff, etc. which he has worn thus far, gives him, after he has bathed, (a new thread, staff, etc.) in the same manner as

¹ See note 1 on I. 16–18.

² See II. 7, beg.

³ See note 5 on II. 7. (*acāriṣam, visarjayāmi*).

formerly⁴; sprinkles him with water and causes him to sit down at his right side.

He now inaugurates by oblations of clarified butter the undertaking of the Prajāpati-observance, which lasts one year⁵: with the mantras of which the one beginning: "May Dhātṛ give" is the first, then, an oblation to Prajāpati the ṛṣi of the kāṇḍa⁶, then, with the mantras (which constitute the "hymn" for this observance): "The wonderful lord of the abode"⁷; "No other than thou, Prajāpati"⁸; "The lord of riches"⁸; "Prajāpati, thou art the protector of treasure"⁸; "Thine are these worlds"⁸; "Prajāpati as the first"⁸; "He who commands the riches"⁸, and finally with the five mantras beginning with the one addressed to Agni⁹, in which he replaces the word: "Sāvitra-observance" by "Prajāpati-observance," on both occasions¹⁰. He, then, enjoins to the pupil the observance year after year¹¹. In the same manner he gives up by oblations the observance. Each time when he has given up an observance he undertakes another one.

⁴ See II. 5, end.

⁵ Cp. below VIII. 3.

⁶ In this first period of the study the parts of the Saṃhitā that are consecrated to Prajāpati must be studied; the Baudhāyana Sūtra informs us which are these parts, see my paper, "Ueber das rituelle Sūtra des Baudhāyana", page 32.

⁷ See note 4 on II. 7.

⁸ See TBr. II. 8. 1. 2-5.

⁹ See note 4 on II. 7.

¹⁰ See note 5 on II. 7. This change must also take place when the vrata is abandoned.

¹¹ Viz. when the vrata and the time of studying one of the parts of the Veda lasts one year (but it may last longer) (?).

Praśna II, Kāṇḍa 10.

(The observances for the undertaking and absolving of the study of the parts of the Veda, continued.)

The ceremonies for undertaking and absolving the observance for the part of the Veda consecrated to Soma¹ are the same, but the oblation is poured out "for Soma the ṛṣi of the kāṇḍa", and the hymn consists of the verses: "The wonderful lord of the abode"; "May Soma grant a milch-cow"; "Invincible in war"; "Thou, Soma, by sacrifices"; "Thy powers with sacrifice"; "Thou hast produced these plants"; "Thy powers in the sky"².

For the part of the Veda consecrated to Agni¹: "for Agni the

¹ See note 6 on II. 9.

² See TBr. II. 8. 3. 1-2.

ṛṣi of the kāṇḍa"; the hymn consists of the verses: "The wonderful lord of the abode"; "Agni, lead us"; "To the pure radiance"; "Our hymns fetch Agni"; "Drive away from us, O Agni"; "Agni, lead thou us"; "The singers urged by thought"³.

For the part of the Veda consecrated to the Allgods¹: "for the Allgods the ṛṣi of the kāṇḍa"; the hymn consists of the verses: "The wonderful lord of the abode"; "May the Allgods come to us"; "May the Allgods be propitious"; "They who of Savitr"; "Come, O Agni"; "O Father Dyaus"; Hear, ye Allgods"⁴.

For the part of the Veda consecrated to Brahman¹: "for Brahman, the ṛṣi of the kāṇḍa"; the hymn consists of the verses: "The wonderful lord of the abode"; "The Brahman, born"; "The father of the Virāj"; "Brahman engendered the gods"; "In him are these worlds"; "In Brahman are the thirty three gods"; "To the four quarters"^{5 6}.

The "study-hymn"⁷ during the Prajāpati-observance is: "Right and truth"; "From the evil done to the gods"; "What of one in the womb"; "The gladdening one has moved forward". During the Soma-observance the "study hymn" is: "The strainer of the good one"; during the Agni-observance: "To Jātavedas"; during the Allgods-observance: "Of Viṣṇu now"; "He with the thousand heads"; "Thou, O Agni"; "I have brought thee hither"; during the Brahman-observance: "One-syllabled"; and he should study (during each observances) this hymn and each of the corresponding kāṇḍas.

³ See TBr. II. 8. 2. 3-5.

⁴ See TBr. II. 8. 6. 3-5.

¹ See note 6 on II. 9.

⁵ See TBr. II. 8. 8. 8-10.

⁶ As it is, as yet, uncertain whether the Vaikhānasa-gr̥hya and Saṃhitā presuppose the knowledge of the Taittirīya Saṃhitā, I cite from the Bhāṣya the following passage, found also in the Sūtradarpaṇa: *prājāpatye prathamam pañcamam dvitīyam ca kāṇḍam, saumyavrate ṣaṣṭhakāṇḍam, āgneyavrate saptamam kāṇḍam, vaiśvadevavrate tṛtīyam kāṇḍam, brāhmyavrate caturtham kāṇḍam, evam tat tat kāṇḍam adhīyita*. If this refers to the seven kāṇḍas of the Taitt. Saṃh., the Vaikhānasas differ widely from the Taittirīyakas, cp. my paper "über das rituelle Sūtra des Baudhāyana", page 32.

⁷ *svādhyāyasūkta*. According to the Darpaṇa these hymns are intended for the Brahmajñā (the daily recitation of the Veda). These parts of the Saṃhitā are all found above, I. 4 (end), see notes 17-27 on this khaṇḍa.

Praśna II, Khaṇḍa 11.

(The observances for the undertaking and absolving of the study of the parts of the Veda: the Śukriya-vrata, introducing the study of the Āraṇyaka.)

Having absolved the Brahman-observance in the manner as described above after the sacrifice with the mantras the first of which is: “May Dhātṛ give”, and, having given to the pupil a new thread, a new staff, etc., in the manner as described above, he should undertake the Śukriya-observance, which lasts six or three months, in the following manner (first come the oblations with the mantras: “May Dhātṛ give” etc.; then, one “for Śukriya the ṛṣi of the khaṇḍa”, then, the one to the wonderful lord of the abode; then), in the northern part of the fire, four oblations with the mantras: “For the deities of the Pravargya I prepare (a seat), *svāhā*”; “For Sāmṛāji I prepare *svāhā*”; “For Mahāvira I prepare, *svāhā*”; “For the Earth I prepare, *svāhā*”, and, in the southern part of the fire, with the mantras: “For Soma I prepare, *svāhā*”; “For the Fathers I prepare, *svāhā*”; “For the Fathers, the makers of mantras I prepare, *svāhā*”; “For Rudra I prepare, *svāhā*”; “For Rudra, the Rudrahotṛ I prepare, *svāhā*.” After these oblations have been effectuated he undertakes the observance with the mantras: “O Agni, lord of the observances”, etc.; “I undertake the Śukriya-observance, *svāhā*”; “O Vāyu..... *svāhā*”; “O Indra .. *svāhā*”; “O Āditya... *svāhā*”; “O Lord of the observances... *svāhā*”¹. He, then, should with the chapter: “Pilers are ye, pilers around are ye”, etc.² wrap his head in an unwashed (*viz.* new) garment, so that during this day the sun does not shine on his face³. For it is shining⁴. Avoiding any speech with women and Śūdras, he should then study the Āraṇya book *viz.* the Śukriya (text), its brāhmaṇa, the Aruṇa, the Nārāyaṇa chapter and so on⁵.

¹ Cp. note 5 on II. 7.

² *cita stha paricita stha marudbhiḥ pariśraya...* (as TĀ. IV. 5. 5-6 [12, 13]) *unmā asy amardanam asi; cita stha paricita sthādito 'ntato 'ntaya pariśvaja brahma saṁdhattam tan me jinvatam.* We note, that in the Vaikh. Samh. this mantra is found not at the beginning of an anuvāka, but in the middle (II. 33).

³ Is *yathainam ahaḥ* a soloecism for *yathaitad ahaḥ*?

⁴ *tasmād rephāyati*, meaning doubtful (*hiṁsati* the Bhāṣya) cp. Āp. dhā. II. 14. 13: *tasmāt snātakasya mukham rebhāyatīva.*

⁵ Śukriya may mean: Taitt. Ār. IV, its Brāhmaṇa: TĀ. V, the Aruṇa: TĀ. I, the Nārāyaṇa: TĀ. III. 12 and 13. A note in the printed text runs: *namo vāce*

This is, according to sacred lore, the undertaking of the observances.

(TĀ. IV. 1) *devā vai sattram ityādi* (TA. V. 1) *śukriyabrāhmaṇam; bhadram karṇebhiḥ, śam no mitraḥ, ambhasya pāra ityādy aruṇanārāyaṇam; tat sarvam āraṇyakāṇḍasaṃjñitam araṇye 'dhiyīte dīkṣaṇīye* —For the end of the Śukriya-vrata see II. 13 sec. alinea.

Praśna II, Khaṇḍa 12.

(The ceremony by which the annual course of study is opened.)

Now, he should perform the ceremony of opening the study in the month Āṣāḍha (June-July). During the increasing half of the moon, avoiding the “emptied”¹ and the knot-days², he takes (by preference) a Wednesday.

On this day, having performed the āghara sacrifice, having strewn grass around the fire, he has the pupil shaved and bathed, and the benediction pronounced by the Brāhmins. He sprinkles him, as he repeats the mantras for sprinkling³; causes him to circumambulate the fire sunwise, and gives him the bunch (of darbha-grass as a seat). Then, he causes him to sit down at his right side and, having sprinkled him as he repeats the mantra: “Happily to us the Waters”⁴, he performs with clarified butter and a mess of rice⁵, or with unhusked pounded barley and other kinds of corn, the following fifty chief oblations: “to Agni; Pṛthivī; the Ṛgveda; the Yajurveda; the Sāmaveda; the Ātharvaveda; Vāyu; Antarikṣa; the Day; the Sun; the Quarters; the Moon; the Study; the Suspense of Study; the deity of Study; the deity of the Suspense of Study; Śraddhā; Medhā; Dharanā; Ācārya; Chandas; the Ṛṣis; the seven Ṛṣis; the Munis; the Gurus; Day and Night; the half-months; the months; the seasons; the years; the parivatsaras; the idāvatsaras; the iduvatsaras; the vatsaras: Brahman; Sāvitṛ; Prajāpati; Uśanas; Cyavana; Bṛhaspati; Soma; Angiras; Darbha; Śankha; Likhita; Sthūlaśiras; Vainateya; Śikhin; Īśvara; the Adhikṛtāhidevatās”. Then, having with the oblations: “The wonderful lord of the abode”,

¹ The 4th, 9th and 14th days of each half month are *riktā tithi*'s.

² The days of full- and new-moon.

³ Note in the printed text of Kumbakoṇam: *āpohiraṇyapavamānaiḥ*, see notes 20-22 on I. 3.

⁴ See TBr. I. 2. 1. 1.

⁵ Viz. a caru mixed with ghee.

etc.⁶, inaugurated as before⁷ the Prajāpati-observance, and, having sacrificed with the mantras, the first of which is : “ May Dhātṛ give ”⁸, and, having performed the mūlahoma⁹ with the five mantras addressed to Varuṇa¹⁰, and those to Agni sviṣṭākāra¹¹, he gives him to eat the rest of the butter-offerings with the mantras : “ May Aditi tuck up thy garment ”¹², and reaches him the water for sipping with the mantra : “ At every pursuit we invoke the strong one ”¹³. To the pupil, who is seated with his face turned to the east or the north at his right side, and whom he has caused to make a *brahmāñjali*¹⁴, he teaches the three Vedas or two of them or one, together with the Sūtra. If he is desirous to instruct him already in the middle¹⁵, he should instruct him, after having performed the oblations. During four months and a half or during five months and a half he should bring about the study of the parts of the Veda. Afterwards, during the bright half of each month (he may study the Veda), but at pleasure (both during the bright and dark halves of the month) the supplementary texts of the Veda¹⁶. This is the ceremony of opening the annual course of study.

Then, in the month Śrāvaṇa (July-August)¹⁷, on the day of full moon, having strewn darbha-grass around the fire and having had the pupil shaved, he inaugurates, in the manner as described above, the undertaking of the observance, performing the oblations with “ May Dhātṛ give ”, etc., the five to Varuṇa, the mūlahoma and those to Agni sviṣṭakṛt. In this way the ceremony in the month Śrāvaṇa serves for the totality (the completeness) of the study¹⁸.

In the same way a perpetual religious student¹⁹ should perform as

⁶ Cp. note 4 on II. 7.

⁷ Cp. II. 9.

⁸ Cp. note 1 on I. 16-18.

⁹ Cp. note 7 on I. 16-18.

¹⁰ Cp. note 2 on I. 16-18.

¹¹ Cp. note 2 on I. 19.

¹² Cp. note 20 on II. 6.

¹³ Cp. note 21 on II. 6.

¹⁴ Cp. note 14 on I. 4 and Āśv. gr̥hs. III. 5. 11.

¹⁵ This is not wholly clear. It means according to the Bhāṣya : If he is desirous to instruct him between the month in which the upanayana has taken place and Āṣāḍha, but cp. Viṣṇudharmasūtra XXX. 3.

¹⁶ The words agree with Vas. dhś. XIII. 6-7. On the whole cp. below, IX. 11, second half.

¹⁷ Probably this term is an alternative to the one given above, cp. Baudh. gr̥hs. II. 1 : *upākarma śrāvanyām paurṇamāsyām ... api vāṣāḍhyām*.

¹⁸ The Sūtradarpaṇa gives the following periphrase : *yasmād anena sarva-vratānām pūrtir bhavati tasmād avasyam kuryāt*. On the Śrāvaṇa-ceremony cp. also below, VI. 11.

¹⁹ A *naiṣṭhika*, see below, VIII. 3, 5th alinea.

long as he lives the duties of this stage of life. But a student, who wishes to pass from this stage into that of married life, should, after having studied the Veda, take the (final or absolving) bath, so it is declared in sacred lore ²⁰.

²⁰ End of the 5th prakaraṇa, according to the Sūtradarpaṇa.

Praśna II, Khaṇḍa 13.

(The pupil's returning home after finishing the study of the Veda: *samāvartana*.)

Now, we shall explain the returning home. During the northern course of the sun, in the bright half of the month, when the moon stands in conjunction with Tisya (=Pusya) or uttara or pūrva Phālgunī¹, or Citrā, or Viśākhā or Hasta, or Rohiṇī, or Mṛgaśīras.

Having at the bank of a river or in his dwelling in the cowpen performed the āghāra, he strews darbha-grass around the fire², performs in the same way³ the sacrifice beginning with the one to Dhātṛ, with which he gives up his observance; loosens the garment that envelopes his head⁴ with the mantra: "The fair-winged birds"⁵, and gives up the Śukriya-observance.

He now performs the chief oblations with the two mantras: "This song"; "The threefold age of Jamadagni"⁶, then, the five to Varuṇa⁷ up to the mūlahoma⁸. Having, with the two mantras: "Out of the darkness"⁹ "This Jātavedas"¹⁰, addressed respectfully the sun, he throws into the water his upper garment with the first half of the mantra: "Unloose the highest"¹¹, and his sacred thread with the second half of the same mantra: "Then may we, O Āditya"¹¹. Having sharpened the razor on a stone as he repeats the mantra: "Auspicious by name art thou"¹², and, having moistened with the

¹ *tiṣyottareṣu*. I believe this to be the meaning on account of Baudhāyana and Bhāradvāja. The Bhāṣya has only: *tiṣyottarās trayas teṣu tiṣyottareṣu*, which gives no help. The Prayoga enumerates among the Nakṣatras: *uttarapūrvāṣāḍha*.

² Because a new *tantra* is now beginning? But the Prayoga: *āghārānte śukriyavratavisarjanam*.

³ This refers to the Śukriyavrata, cp. the last words of this chapter.

⁴ *avakuṇṭhana*.

⁵ See TBr. II. 5. 3. 8.

⁶ See e.g. Hir. gṛhs. I. 9. 4, 6.

⁷ Cp. note 2 on I. 16-18.

⁸ Cp. note 7 on I. 16-18.

⁹ Cp. note 23 on I. 3.

¹⁰ See TS. I. 2. 8. g.

¹¹ See TS. I. 5. 11. k.

¹² See Mantrapāṭha II. 7. 3.

mantra : “ Be auspicious (O Waters) when we touch you ”¹³, his head with water mixed with unhusked pounded barley, he shaves him¹⁴ sunwise, beginning at the fore part of his head, with the four mantras : “ Let him moisten the whisker ”¹⁵ ; “ May the waters moisten, for life ”¹⁶ ; “ O Herb, preserve him ”¹⁷ ; “ If with the wounding razor ”¹⁸, and, then, he shaves him all over¹⁹ up to the nails, repeating the mantra : “ The razor, with which has shaven ”²⁰. He puts the hairs, nails, etc., on a platter on which dung of an ox and a cow has been deposited, and, with the mantra : “ Here I hide the evil of So and so, the son of So and so ; (may) So and so (be) superior to his enemies ”²¹, hides them at the root of a fig tree or of a darbha-grass-plant or in the cowpen. With the mantra : “ Be ye disposed for the sake of enjoyment of food ”²², he cleanses his teeth with a stick of fig wood. Then he washes him with cold and hot water mixed together with the three verses : “ Ye, waters, are wonderful ”²³, and besprinkles him, as he repeats the two chapters beginning : “ Golden of colour ” and “ The purifying ones ”²⁴. Having, in the same manner as formerly²⁵, offered the chief oblations²⁶, he should before sunrise give up the Brahman-observance²⁷. According to some teachers he should undertake and give up the Śukriya-observance²⁸.

¹³ See Hir. I. 9. 11.

¹⁴ As described in II. 5.

¹⁵ *godānam unattu* is the mantra ; it is probable, that the original reading was *godānam unatti*, (“ he moistens his whisker ”), but the Sūtrakāra has mistaken these words which occur in the older Sūtras.

¹⁶ See TS. I. 2. 1. a.

¹⁷ *ib.* b, c.

¹⁸ Cp. note 8 on II. 5 (the second verse).

¹⁹ Omitting the top-lock and the eye-brows (II. 5).

²⁰ Cp. *ib.* (first verse).

²¹ See Mantrapāṭha II. 7. 12.

²² Agrees with the first half of Mantrapāṭha II. 7. 19.

²³ Cp. note 20 on I. 3.

²⁴ Cp. notes 21 and 22 on I. 3.

²⁵ This is uncertain, the text has *pūrvam*, the Bhāṣya *yathāpūrvam*.

²⁶ With the mantra *imaṃ stomam* II. 13, third alinea.

²⁷ This is the last of the ordinary vratas. The meaning seems to be that he may also undertake the Samāvartana after the Brahmavrata, cp. the next note.

²⁸ This vrata, then, seems to be optional, according to some authorities.

Praśna II, Khaṇḍa 14.

(The pupil's returning home after finishing the study, continued.)

With the mantra : “ Arise to the sky ”, etc.¹, having sprinkled two unwashed (new) garments and the perfume (*i.e.* pounded sandal wood), ornaments and so on, he takes the perfume with the mantra : “ Obeisance to the seizer ”², etc., makes an *añjali* in eastern direction³ and smears (the sandal powder) on his limbs repeating the mantra : “ The scent that dwells with the Apsaras ”⁴, etc. He puts on the undergarment, with the mantra : “ On the impulse of god Savitr I take on the with the arms of the Ásvins, with the hands of Pūṣan ”⁵, and takes the upper garment, with the mantra : “ Thou art Soma’s body ”⁶, etc. The girdle and so on he should take in the manner as formerly described⁷. An ornament (a finger-ring), ear-ring and a pellet manufactured from badari-wood or overlaid with gold he should tie to a darbha-grass-blade, after having covered (them with a leaf or a garment).

¹ See TS. V. 6. 1. 0.

² See Mantrapāṭha II. 7. 21–23.

³ Prayoga : *namo grahāyeti madhyamānāmikābhyām aṅgulibhyām candanam* (*i.e.* *gandham*) *kiñcid ādāyāñjaliṃ kṛtvā samyag devebhyo nama iti prācyām diśi niksipet*.

⁴ See Mantrapāṭha I. c. 24.

⁵ The reading of this mantra is uncertain : *tejovatsava(h)* (var. *tejovatsyāvaḥ*) *savituh prasave ’śvinor bāhubhyām pūṣṇo hastābhyām paridadāmi* (r. *•dadhāmi*).

⁶ See Mantrapāṭha II. 7. 20, but *sā* instead of *svā*.

⁷ Cp. II. 5, last alinea.

Praśna II, Khaṇḍa 15.

(The pupil’s returning home, continued.)

Holding these objects (by his left hand) above the fire, he should pour (over them) five oblations of clarified butter, with the mantras : “ Having long life and splendour ”¹; “ Loud speaking ”²; “ An auspicious name have I obtained ”³; “ Make me beloved among the gods ”⁴; “ This herb ”⁵. Having, with the mantra : “ The samrāj and the virāj ”⁶, washed them in a vessel filled with water, he adorns,

¹ See Mantrapāṭha II. 8. 1 (but : *idaṃ hiraṇyam jaitriyāyāviśatām mām*).

² See I. c. 2.

³ See I. c. 3.

⁴ See I. c. 4.

⁵ See Mantrapāṭha II. 7. 25 (but *oṣadhi* instead of *oṣadhe*, and without the last *mā* before *karotu*).

⁶ See op. cit. II. 8. 8.

as he says the mantras : “ With the seasons ” ⁷, etc., and “ This herb ” ⁸, with these ear-rings his ears, beginning with the right one. With the mantra : “ Beautiful one, mount on my head ” ⁹, he fastens the pellet on his neck, takes, with the mantra : “ Here we purify Brahman ” ¹⁰, the finger-ring (and puts it on). With the mantra : “ The salve from Trikakud ” ¹¹, he anoints with salve his right eye, and with the mantra : “ My mind that has fled away ” ¹², his left eye.

Having taken, with the mantra : “ These delightful flowers, clad with divine blossoms, are purified by the strainer of Brahman, purified by the rays of the sun ” ¹³, a wreath (and having put it on his head or around his neck), he looks, with the formula : “ On the impulse of the god Savitr I take thee with the arms of the Ásvins, with the hands of Pūṣan ” ¹⁴, into a mirror. With the same formula he takes a straight staff of bamboo and wipes along it thrice (from the bottom to the point), repeating the mantras : “ Thou art the thunderbolt of Indra. Ásvins, protect me ” ¹⁵, “ Speed, make speed away from us ” ¹⁶, etc. Having, with the mantra : “ I step into the sandals ” ¹⁷, stepped into the sandals, he takes the parasol, with the two mantras : “ Thou art the shelter of Prajāpati, the covering of the Brahman, the shadow of Viśvajana; protect me on all sides ” ¹⁸, and “ May he purify ”, etc.¹⁹ With the mantra : “ May staff, which has fallen down ” ²⁰, etc., he

⁷ See Hir. gr̥hs. I. 11. 2 and AS. V. 28. 13, but partly corrupt and with various readings : *saṁvatsarasya dhārāya sū dhenuḥ saṁhananu granthivad asi*, the printed text ; *saṁvatsarasya dhārāyā sū dhenu saṁvinu graṁthinvasi* (!).

⁸ Cp. note 5 on II. 14.

⁹ See Mantrapāṭha II. 8. 9 and 10.

¹⁰ Cp. note 11 on I. 3.

¹¹ See Mantrapāṭha II. 8. 11 and II. 9. 1.

¹² See TS. VI. 6. 7. 2.

¹³ *imāḥ sumanasah śreṣṭhā divyapuṣpādhivāsītāḥ | pūtā brahmapavitreṇa pūtāḥ sūryasya rāśmibhiḥ*.

¹⁴ The well-known formula *devasya tvā savituḥ prasave*, etc.

¹⁵ See Hir. gr̥hs. I. 11. 7 (but both MSS. of the Saṁhitā present the faulty reading *ásvinor me pātam*).

¹⁶ See Hir. l. c. 8 but with corruptions : *vega vegam yasmād dviṣas taskarān . . piśācān pauruṣeyān bhayān no . . taskarān | anagniḥ* (thus instead of *anagnaḥ* both MSS.) . . *maghavān iva*.

¹⁷ *upānahāv adhyavarohāmi*.

¹⁸ See Hir l. c. 10 and TS. I. 3. 1. n.

¹⁹ The mantra, corrupt and unintelligible, runs : *bhuvah punātuṣitapūrṇa-saṅghās te gokarāvāram idaṁ, hareyam* (thus the printed text), *bhuvah punāṣitu puṇyasamghās te ghenakarāvāram idaṁ hareyam* (thus the MS. of Mysore).

²⁰ See Hir l. c. 11, but with the faulty reading *bhūmyām antaḥ punar ādade*

takes the staff again, in case any mishap to it should occur (e.g. if it falls from his hand).

Having honoured ²¹ the conveyance (which, in case the marriage follows immediately, is to convey him to the house of his bride) and touched it with the mantra: "You (both) are the standing-places of the deities" ²², etc., he mounts on it, if it is a chariot, with the mantras: "Thou art the Rathantara, thou art the Vāmadevyā, thou art the Br̥hat"; "The two *ankas*, the two *nyankas*", etc.; "May this your chariot", etc.; "Here is holding", etc.²³; if it is a horse, with the mantra: "A horse art thou, a steed art thou" ²⁴, etc.; if it is an elephant, with the mantra: "With Indra's thunderbolt I bestride thee" ²⁵, etc. Then, he should (depart in eastern or northern direction and) descend (from it, when he has arrived).

(The reception of a guest, *in casu* the *snātaka*.)

On the bridegroom ²⁶, when he has arrived (at the dwelling of the bride) the person who gives the bride away (the father, etc.) looks, with the mantra: "May the wide quarters flow together" ²⁷, etc., and, with the mantra: "Glorious art thou; may I become glorious in thee, thou So and so" ²⁸, (when he has entered) into his house ²⁹. He (*viz.* the person who receives hospitably the guest) prepares as layer a bunch of grass, the water for washing the feet, the argha-water (to be poured

'yam āyuse (*ādadeyam* is not, as Oldenberg, SBE. xxx, page 169, means, necessarily wrong).

²¹ *vastrādinālaṃkṛtya*, the Bhāṣya.

²² See Hir. I. c. 9; the mantra is intended for the stepping into the sandals.

²³ See Hir. gr̥hs. I. 12. 2; the second mantra is TS. I. 7. 7. h; the third agrees with Mantrapāṭha II. 21. 19 (with *asvināu* instead of *asvinā*); the last mantra: *iha dhṛtir iha svadhṛtir iha rantir iha ramatiḥ*.

²⁴ See TS. VII. 1. 12 (*asvo 'si...nvihi*).

²⁵ See Hir. gr̥hs. I. 12. 4.

²⁶ The Madras MS. reads *uttamaṃ snātakam*, the last word fails in all the other MSS.; a note in the printed text declares *uttamaṃ* equivalent to *snātakam*; the Bhāṣya paraphrases it by *śreṣṭham*. Could *uttama* here be simply equivalent with *vara* (here: the bridegroom)?

²⁷ See Mantrapāṭha II. 21. 15.

²⁸ See *ib.* 16.

²⁹ *āvasathe* the Madras MS. and the Bhāṣya; *āvasatham* the other sources and the Prayoga, which has: *yaśo 'sīti svagr̥ham ca nirīkṣayet*. But the reading with the accusative is the inferior one, cp. e.g. Hir. I. 12. 7. The Bhāṣya and the Darpaṇa combine *āvasathe* with the following sentence, but in this case the mantra loses its purport.

over the hands of the guest), the water for sipping, and the honey mixture ³⁰.

³⁰ The mixture of honey, curds, sweet milk and melted butter, cp. VIII. 3.

Praśna II, Khaṇḍa 16.

(The reception of the guest, continued.)

When he (*i.e.* the father of the bride) has caused him (*i.e.* the guest, *in casu* the bridegroom) to be seated here (in his house), he gives him, with the mantras : “ A giver of royal power art thou, a teacher’s seat ; may I not withdraw from thee ” ¹, the bunch of grass (as a seat) ; with the mantras : “ The water for washing the feet may destroy mine enemy ; in this family may I become full of spiritual lustre ” ², he washes his feet, the left one first ³. The guest, having had his feet washed, seizes, as he says the mantra : “ The milk of Virāj art thou ” ⁴, etc., with his own hand that of the host and touches his own heart with it. Thereupon, he accepts (from the host), with the mantra : “ May in me dwell brilliancy ” ⁵, etc., the argha water and the water for sipping. With the mantra : “ Thou hast come to me with glory ” ⁶, etc., he should give him the honey-mixture. Having accepted it with the mantra : “ At the impulse of the god Savitr ” ⁷, etc., he should partake of it with the mantras : “ The honied, highest form of honey ” ⁸, etc. Having, with the mantra : “ At every pursuit ” ⁹, etc., sipped water, he should (again) sip water with the mantra : “ Thou art the covering of nectar ” ¹⁰, etc. Having fettered a cow and having given to it, with the mantra : “ The cow, destined to become a milch cow ” ¹¹, etc., a mouthful of grass, and having touched it, with the mantra : “ A cow art thou, bad luck is

¹ See Mantrapāṭha II. 9. 7.

² Cp. note 11 on I. 2.

³ The Bhāṣya gives as equivalent *vāmādi* ; a note in the printed text : *dakṣiṇādi*, and this could be right, cp. “ Een indogermaansch Lustratiegebruik ”, in Versl. en Meded. der Kon. Akad. v. Wetensch. Afd. Lett. 4^e R., 2^e dl., page 290.—According to the Darpaṇa the right foot first, if the person who washes the feet is a Brāhmin, the left first, if he is a Śūdra (this rests on Baudh. gr̥hs.).

⁴ See Mantrapāṭha II. 9. 13 (Hir. gr̥hs. I. 13. 1).

⁵ See Hir. I. c. but followed by the words : *brahmavarcasam annādyam*.

⁶ See Mantrapāṭha II. 9. 12 and 14.

⁷ Cp. note 14 on II. 15.

⁸ See Mantrapāṭha II. 10. 5 and (second mantra) Hir. I. 13. 8 : *tejase tvā* ... but at the end *pāsyāmi* instead of *prāśnāmi*.

⁹ Cp. note 21 on II. 6.

¹⁰ See Mantrapāṭha II. 10. 4, and 8.

¹¹ See Mantrapāṭha II. 10. 9–12.

driven away from thee”¹², etc., he lets it loose, with the mantra: “It is well prepared, it is the Virāj”¹³, etc.

According to some (authorities), there is this difference, that the mantra: “The milk of the Virāj art thou”¹⁴ serves for the giving of the water for washing the feet; the mantra: “Thou hast come to me with glory”¹⁵ for the sipping; the mantra: “Thou art the underlayer for nectar”¹⁶ for the giving of the honey-mixture; that with the mantra: “The earth”¹⁷ food is prepared for him (*viz.* for the snātaka), and that the mantra: “Thou art the covering of nectar”¹⁸ serves for reaching the perfumes for scenting the breath (such as camphor and betel).

¹² See Hir. I. 13. 13 (with *kuru* instead of *kuruta* at the end).

¹³ See Hir. I. 13. 15 (up to *dhāḥ*).

¹⁴ Cp. note 4 on this khaṇḍa.

¹⁵ Cp. note 6.

¹⁶ See Hir. I. 13. 6.

¹⁷ I am not able to indicate this mantra in the Vaikh. Saṃhitā.

¹⁸ Cp. note 10.

Praśna II, Khaṇḍa 17.

(Close of the rite of Samāvartana.)

Having, with the mantra: “May Heaven give and Earth accept thee”¹, etc., fed (some) Brāhmins, he should make obeisance to them, with the mantras: “May Indra and Agni bestow health on me”², etc. Having caused them to pronounce the blessing (the Puṇyāha) and having poured out with the vyāhṛtis clarified butter into the fire, he should partake together with his relations of viands³. Where honey and viands are prescribed, he may take as substitutes water and flour cakes. For it is prescribed in the Veda that water is equal to all deities, accomplishing every object, that earth and trees may serve as vedi and utensils, and plants as (sacrificial) animal⁴.

¹ See Hir. I. 13. 17 (beg. *dyaus tva dadātu*).

² See TS. III. 3. 3. y and z.

³ The meaning of *dhāma* here is uncertain (*bāndhavaiḥ saha dhāma bhuñjīta*). The Bhāṣya runs: *snātako dhāmaṃ* (thus is read here, as in the MS. of Madras) *māṃsaṃ bhuñjīta*. Perhaps this use of *dhāma* has developed out of Vaidic *priyaṃ dhāma* (Dict. of St. Petersburg: “Lieblingsspeise”). To *madhudhāmnoś codanāyām* the Bhāṣya remarks: *madhu kṣaudraṃ dhāma māṃsaṃ*. The Prayoga has: *atha dadhighṛtāpūpādi bandhubhir bhuñjīta*.

⁴ As yet I have found only two of these śrutis: *sā vā iyaṃ sarvaiva vediḥ* (TS. VI. 2. 4. 5), *āpo vai sarvā devatāḥ* (TBr. III. 2. 4. 3).—That plants may be used as a substitute for the animal, means probably that the image of an animal, manufactured of flour, may be sacrificed.

Praśna II, Khaṇḍa 18.

(The daily sacrifice into the breath: *prāṇāgni-hotra*.)

Now, the rule of the daily sacrifice into the breath¹. The self-luminous Ātman is the sacrificer; the intellect is the house-wife; the heart-lotus is the vedi; the hairs on the body are the darbha-blades; the prāṇa (out-breathing) is the Gārhapatya; the apāna (in-breathing) is the Āhavanīya; the vyāna is the Dakṣiṇāgni; the udāna is the Sabhya-fire; the samāna is the Āvasathya-fire: these are the five fires. The organs of sense, the tongue, etc.², are the sacrificial vessels; the objects of sense, the taste, etc.³, are the sacrificial substances. Its aim (or “fruit”) is the insight into the meaning of the syllable *om* (*viz.* the Brāhman). Therefore, in this way he should as sole priest, having formulated the “Sacrifice of the Self”, with the mantra: “Thou art the underlayer for nectar”⁴, besprinkle the food; touch it with the hymn to the food⁵; drink some water with the mantra: “Giving vigour, giving strength, the soma, the food, the cooked rice! To nectar, *svāhā*”⁶; take between the thumb and the ring- and middle-finger some of the food; perform with the mantras: “To Prāṇa, *svāhā*; to Apāna, *svāhā*; to Vyāna, *svāhā*; to Udāna, *svāhā*; to Samāna, *svāhā*”, five offerings whilst touching (with his left hand) the vessel; drink again water with the mantra: “Giving vigour”, etc., and, then, partake of the food. Having sipped water, he should take in his hand some water and, turning his face in the direction of the sun, touch his belly with the mantra: “*Om*, make the breath swell”⁷; whereupon, he

¹ A similar rite is described in the Prāṇāgnihotropaniṣad, but it differs widely from the one here given. According to the Prayoga this manner of partaking of food is destined for the naiṣṭikasnātaka (see below, VIII. 3, last alinea), etc., who are *ātmayājins*, cp. below, V. 8, X. 7. Cp. on the whole also Baudh. dhś. II. 18. 8 sqq.

² *jihvā, ghrāṇa, cakṣuḥ, śrotra, tvac.*

³ *rasa, gandha, rūpa, śabda, sparśa.*

⁴ Cp. note 16 on II. 16.

⁵ The Annasūkta, given in the Saṃhitā II. 12 (75–77), beginning: *aham asmi prathamajā ṛtasya* agrees with TBr. II. 8. 8. 1–4 (up to *nyarpitā*); its last verse is TS. III. 4. 11. d.

⁶ *ūrjaskaram balakaram somam annādyam annam amṛtāya svāhā.*

⁷ *om prāṇān āpyāya svāhā* (thus the printed text of the Sūtra and the MSS. La, My, Vi.; *om prāṇān āpyāyasva* the Mysore MS. of the Saṃhitā and the Prayoga). In the printed text of the Saṃhitā the mantra seems to be omitted.

should with the mantra: "Smaller than small"⁸, etc., let the water trickle down from the thumb of his right hand upon the great toe of his right foot.

In this manner he should perform at evening and at morning the Agnihotra into the breath. This Agnihotra is the sacrifice of those who sacrifice to the Self, and it lasts as long as he lives; thus say the theologians.

So⁹ he (*viz.* a Snātaka) who, having partaken of food in this manner, goes (on a pilgrimage to sacred places¹⁰), must be checked by his mother, his father or his spiritual Teacher, who think kindly of him: "Free from debts he reaches the abode of Brahman", as they say: "To a Brāhmin, as soon as he is born, the three debts to the Fathers and so on¹¹ are inborn"; thus it is declared (in sacred lore)¹².

End of the second Praśna.

⁸ See TĀ. X. 10. 1 (1).

⁹ This *tad* is not very clear: *tasmāt kāraṇāt*, the Bhāṣya.

¹⁰ The text has *gacchantam* only, which is elucidated by the Bhāṣya: *tīrtha-yātrayārthaṃ vrajantam*; probably the Kāśīyātrā is meant, cp. Remark 170 on the author's: "Twee oude fransche Verhand. over het Hindoeïsme," (Amsterdam, 1923).

¹¹ To the Fathers, to the Gods and to the Ṛṣis, see TS. VI. 3. 10. 5.

¹² Or, according to the other manuscript tradition: "thus speaks Vikhanas."—Here ends according to the Sūtradarpaṇa the sixth prakaraṇa.

THIRD BOOK.

Praśna III, Khaṇḍa 1.

(The Marriage: its eight forms.)

Now, the marriage. There are eight forms of marriage: that of Brahman; that of the Gods; that of Prajāpati; that of the Ṛṣis; that of the Asuras; that of the Gandharvas; that of the Rākṣasas, and that of the Piśācas¹.

When a damsel, well adorned, shall be given to a suitable (young man) of good conduct and in the prime of life who has been invited and honourably received (with the honey-mixture by the father himself), that is called the Brahman-form of marriage.

¹ Cp. below, VI. 12.

When he presents a damsel (*viz.* his daughter) to a priest who performs a sacrifice of his own (*viz.* of the giver's), after having adorned her, that is called the God-form of marriage.

When by the words: "May both of them together perform their duties" he gives his consent and, having himself performed the rite (of the āghāra) into the fire, gives away his daughter, after having shown honour (to the bridegroom), it is the Prajāpati-form of marriage.

When he gives his daughter in exchange for a cow and a bull or two pairs (of these), they call this the Ṛṣi-form of marriage.

When he obtains a maiden, after having put ornaments on her and after having given to her kinsmen as much wealth as he can afford, they call that the Asura-form of marriage.

When there is a union of both, out of love, that is the Gandharva-form of marriage.

When the maiden is forcibly abducted, that is the Rākṣasa-form of marriage.

When he cohabits in secrecy with a damsel, who is sleeping or intoxicated, that is the Piśāca-form of marriage.

The first four of these forms of marriage, preceded by a gift of water ², are approved for a Brāhmin, but not the last four. For a son born of a mother wedded according to the Ṛṣi-form purifies three ancestors and three descendants; a son born of a mother wedded after the Prajāpati-form purifies six ancestors and six descendants; the son of a mother wedded after the God-form purifies seven ancestors and seven descendants; the son of a mother wedded after the Brahman-form purifies ten ancestors, ten descendants and himself as the twenty-first ³.

² Water must be poured into the hands of the receiver.

³ Here ends according to the Sūtradarpaṇa the first prakaraṇa.

Praśna III, Khaṇḍa 2.

(The Marriage, continued.)

Having chosen (as wife) a maiden who is not a sapinda on the mother's side, who is born of a different ṛṣi and gotra on the father's side ¹, who is possessed of the auspicious marks on the body ², and who

¹ Vaikh. : *mātur asapiṇḍāṃ pitur asamānārṣigotrajātām*, cp. Manu III. 5 : *asapiṇḍā ca yā mātur asagotrā ca yā pituh* and Yājñ. I. 53 : *asamānārṣagotrajām*.

² *lakṣaṇasampannām*, cf. Manu III. 4 : *lakṣaṇānvitam*, Yājñ. I. 52 : *lakṣaṇyām*.

is a girl before her menstruation³, he⁴ should during five days, in order to completely purify his family, partake of proper (food)⁵ together with the sapinḍas⁶ (and other persons, viz.) learned Brāhmins. Thereby it (viz. his family) is purified, according to sacred tradition.

He now goes, whilst muttering the kanikradat-hymn and others⁷, to the house of the maiden⁸. He looks at her with the mantras: "Going forward quickly"; "Thornless and straight"⁹, etc., and mutters, whilst being regarded by her, the mantra: "Not brother slaying"¹⁰, etc. When the guru has performed the agnimukha¹¹, the person who bestows the maiden (usually the father) should give her away, intending her to be a lawful wife, (pronouncing) the name of the bridegroom and that of his gotra, and subjoining to his name the words *śarman*; (pronouncing) likewise the name of the girl, with the words: "I give this one for duty, progeny and prosperity, for success in sacrifices, for satisfying Brahman, the Gods, the Ṛsis, the Fathers, in order that they may communely get offspring and fulfil their religious acts"¹². Thus he gives her at the Brahman-form of marriage¹³,

³ *nagnikā*, eight or nine years old, cp. VI. 12.

⁴ According to the Bhāṣya the father of the bride is meant and the meal takes place in the house of the bride.

⁵ *bhūtam* : *mahāntam odanam sāvūpavyañjanam*, the Bhāṣya.

⁶ The relations of the bride's father (Bhāṣya).

⁷ *kanikradādinā kanyāgrham gatvā*. The Prayoga: *svasti no mimitūm iti svastisūktam kanikradādi śakunasūktam japan*. The suktas are given in the Samhitā. The Svastisūkta consists of ṚS. V. 51. 11–15, followed by RV. Khila II. 4 (page 71, ed. Scheftelowitz) 1–2 a, b. (Up to *abhayaṃ no astu*). The Kanikrad-hymn comprises ṚS. II. 42. 1–3, II. 43. 1–3; then comes TBr. II. 4. 6. 10 (*devīm... suṣṭutaitu*); then ṚS. I. 89. 1–10.

⁸ Here he is honoured with the Madhuparka (cp. II. 15, end).

⁹ See Mantrapāṭha I. 1. 1, 2.

¹⁰ See I. c. 3.

¹¹ The usual ritual up to I. 15 (incl.).

¹² The whole sentence is carelessly construed. Moreover the reading is not certain. The Bhāṣya gives as an example: *Keśavaśarmaṇo naptre nārāyaṇa-śarmaṇaḥ pauṭrāya mādhaśarmaṇaḥ putrāya govindaśarmaṇa ātreya gotrāya viṣṇuśarmaṇo naptriṃ madhusūdanaśarmaṇaḥ pauṭriṃ trivikramaśarmaṇaḥ pauṭriṃ śrīdevīdāyāṃ kāśyapagotrām...dadāmi*.

¹³ According to the Prayoga and the Darpaṇa he should use at the Prajāpati-form of marriage the words: *prajāśahatvakarmabhyah*, at the Brahman-form: "for satisfying Brahman and the Fathers" at the God-form: "for s. the Gods and the Fathers", at the Ṛṣi-form: "for s. the Ṛsis and the Fathers".

after having poured water into the hand of the groom. He accepts her, whilst pouring water out ¹⁴ with the six mantras, the first of which begins : “ Prajāpati did put glory in woman ” ¹⁵.

According to some teachers of ritual, he should collect garments, perfumes, ornaments, etc., go together with his relations, and muttering the Kanikradad-hymns, etc., to the house of the maiden; should adorn her, repeating the mantra : “ Lustre, long life, beauty, wealth ” ¹⁶, etc., with the garments, etc.; put the ornaments on her with the mantra : “ Prajāpati created the King Soma ” ¹⁷, etc., and accept her in the same manner.

¹⁴ *udakena* is explained by the Bhāṣya : *udakadhārūpurassaram*.

¹⁵ See TBr. II. 4. 6. 5-7 (up to *saṃr̥dhyatām*) ; the use of these verses rests on the Baudhāyana gr̥hs.

¹⁶ *teja āyuh śriyaṃ dhanyaṃ sumaṅgalaṃ yaśasvinam* (var. *•nām*) | *daśaputram avighnaṃ kāmāyate* | *indrāputraghnīm lakṣmyaṃ tām asyaḥ savitaḥ suva* || The last half of this verse occurs, according to a note in the printed text of the Saṃhitā, not in the *dakṣiṇapāṭha*. In the Mysore MS. it is missing.

¹⁷ This is not properly a mantra, but the beginning of a Brāhmaṇa, viz. TBr. II. 3. 10.1, up to *sītā sāvitrī* (incl.).

Praśna III, Khaṇḍa 3.

(The Marriage, continued.)

Now, when at the end of the benediction of the Brāhmins the bride has bathed together (with the groom) and is adorned with a new garment, he seizes her (right) hand, returns with her, as he repeats the mantra : ‘ Auspicious ornaments does this woman wear ’ ¹, etc., to the fire-house; makes her sit down with the face turned to the east, and gives her, being himself clothed in a white dress, a bunch of kuśa-grass (for a seat). Then, having strewn (darbha-grass) around (the fire), he should pour out into the fire oblations of clarified butter with the mantras : “ May Agni come hither, the first of the Gods ”, etc. ; “ May Agni Gārhapatya protect this woman ”, etc. ; “ May no noise arise at night in thy house ”, etc. ; “ May Heaven protect thy back ”, etc. ; “ Childlessness, death of sons ”, etc. ; “ The well-

¹ See e.g. Hir. gr̥hs. I. 19. 4.—All these acts take place in the house of the bride’s father. Here he brings his initiation-fire (guarded in the fire-drill or in a fuel-stick) and sets it aright ; cp. VI. 14, second part.

disposed prayer created by the Gods", etc.², closing with the oblations with the five Varuṇa-mantras³. A stone having been put down behind (i.e., to the west of) the fire on darbha-blades, that have been strewn there, he makes the bride, with the mantra: "Tread on this stone"⁴, etc., touch it with the big toe of the right foot. He now seizes her hand with the mantra: "Facing the west, while she faces the east, or facing the east, while she faces the west, if he desires to generate male children"⁵; and, with the mantras: "Sarasvatī, promote this (our undertaking)"⁶, etc.; "I seize thy hand"⁷, etc., he lets it go. He seats himself⁸ (at the side of the bride) with the mantra: "Be not of evil eye"⁹, etc.; besprinkles with clarified butter the fried barley-grain (which some one or other has strewn in her joined hands) with the mantra: "This grain I pour out into (thy hands)"¹⁰, etc. Then he pours these from her hands into the fire with the mantra: "This woman, strewing grain into the fire"¹¹, etc. With the mantra: "I have arisen with long life"¹², etc., he rises up.

According to some ritualistic authorities the mantra: "Facing the west"¹³ is destined for looking at the face of the young wife; with the mantra: "Sarasvatī"¹³, he should seize her hand, with the mantra: "Be not of evil eye"¹³, let it go; with the mantra: "This grain I pour out", fill the hands with fried barley; with the mantra: "This woman", pour them into the fire, and with the mantra: "I have arisen", perform obeisance to the fire.

² See ib. I. 19. 7.

³ Cp. note 2 on I. 16-18.

⁴ See Mantrapāṭha I. 5. 1 (the verse differs from Hir.).

⁵ *pratyañmukhaḥ prāñmukhyāḥ prāñmukhaḥ pratyañmukhyā yadi kāmayeta puṃso janayeyam*. These words properly are no mantra (but for the Vaikhānasas they are one, as it is recorded in their Saṃhitā!), but originally formed a part of the Sūtra itself, cp. Hir. gṛhs. I. 20. 1. For a similar case, cp. note 25 on II. 6.

⁶ See e.g., Mantrapāṭha I. 3. 5.

⁷ See Hir. I. 20. 1 (but with *vīryāya* after *suprajāstvēya*).

⁸ *āsanam kṛtvā*, Darpaṇa: *āsita*.

⁹ See Mantrapāṭha I. 1. 4; then follow in the Saṃhitā the verses agreeing with op. cit. I. 11. 6 (with *śephā*), I. 5. 3 and 4 (*sa jīvātu śaradaḥ śatam*), I. 3. 1 and 2, and TBr. II. 7. 1. 9 (*amūham....suvīryāya*), and Mantrapāṭha I. 4. 6 (with *kṛṇu* instead of *kṛdhi*).

¹⁰ See Hir. gṛhs. I. 20. 3.

¹¹ See ib. 4.

¹² See TS. I. 2. 8. a.

¹³ See notes 5, 6, and 9 on III. 3.

Praśna III, Khaṇḍa 4.

(The Marriage, continued.)

After he has, with the mantra: "By thee we would as through streams of water"¹, circumambulated the fire sunwise, and set himself down with the (rest of the same) mantra: "find our way through all hostile powers"¹, he should perform the sacrifice of the fried barley-grain in the same manner in three parts². Then, at the close of the mūlahoma³, he pours out oblations of clarified butter to Agni with the mantra that contains at its end the words: "death bringing to the husband"; to Vāyu with the mantra that contains at its end the word: "blameful"; to Āditya with the mantra that contains at its end the word: "terrible"; to Gandharva with the mantra that contains at its end the words: "destroying the fame"; to Candra with the mantra that contains at its end the words: "death bringing to the sons"⁴. Then follows an oblation with the vyāhṛti (*Bhūh, svāhā*). Having effectuated the "dismissal" with the mantras, which are changed into the words: "thou hast allowed"⁵, he again strews (darbha-grass) around (the fire) and performs the oblations to Agni Sviṣṭakṛt, the two Mindāhutis, the Vichinnāhuti, the Ṛddhi-āhutis, the seven fuel-sticks, and the vyāhṛtis⁶.

To the west of the fire he strews seven northward pointed grass-blades⁷ (each one east of the other) and treads with the right foot on these, together with the young wife, on each with one of the following mantras successively: "One for food, may Viṣṇu go after thee. Two for strength, may Viṣṇu go after thee. Three for vow, may Viṣṇu go after thee. Four for comfort, may Viṣṇu go after thee. Five for cattle, may Viṣṇu go after thee. Six for welfare, may Viṣṇu go after thee. Seven for the seven Hotrās, may Viṣṇu go after thee"⁸. Having completed this, he should, with the mantra:

¹ See e.g. Mantrapāṭha I. 5. 5.

² The *lājas* should be divided into three parts: the first part is sacrificed first, then the second part, then the third part in the manner described above.

³ Cp. note 7 on I. 16-18.—In this case the Lājahoma seems to be the Pradhāna (chief sacrifice).

⁴ *agne (vāyo, āditya, gandharva, candra) prāyaścitte tvam prāyaścittir asi brāhmaṇas..(as Hir. I. 24. 1)..upadhāvāmi yāsyai patighnī (ninditā, ghorā yaśoghñī, putraghnī) tanūs tām ito nāśaya svāhā.*

⁵ Cp. note 5 on I. 20.

⁶ For these āhutis cp. I. 19.

⁷ *barhis*, masc., cp. note 1 on I. 8.

⁸ See Hir. I. 21. 1.

“Be a friend of seven steps. We have become friends of seven steps. May I attain to friendship with thee. May I not be separated from thy friendship, mayest thou not be separated from my friendship”⁹, return (along the same line to the west and sit down again). Then, he touches the place of her heart with the mantra: “Thy heart shall dwell in my heart”, etc.¹⁰. When he (*viz.* the Guru, the spiritual Teacher) has sprinkled them, repeating the mantras for sprinkling¹¹, he causes the Brāhmins to pronounce the benediction. Loudly proclaiming their blessing¹², they (*viz.* the relations who are present) should utter¹³ over the young wife the four eulogia: “Be faithful to your husband as Arundhatī. Be lucky as Indrāṇī. Be rich in sons as Aditi. Be blessed as Śrī”¹⁴; and on the young husband: “Be of great authority as Manu. Be rich in progeny as Prajāpati. Be invincible as Puruṣottama. Be perfected in all respects as Mahendra”¹⁵. This is the seizing of the hand (the principal act of marriage). According to some, it ends with the showing of the Polar star¹⁶. Henceforth¹⁷, he observes the duties of the Householder; so it is declared¹⁸.

⁹ See Mantrapāṭha I. 3. 14 (up to *mā yoṣṭhāḥ*; *babhūva* is apparently equal to *babhūviva*).

¹⁰ Cp. note 7 on II. 6. Are those four mantras here intended?

¹¹ Cp. notes 20–22 on I. 3.

¹² Translation not wholly certain: *punṣyāhaṃ svastighoṣeṇārundhatīva*, etc. Bhāṣya: *punṣyāhaṃ vācayitvā svasty āśīrvacanānāṃ punṣyāhāntagatānāṃ draviṇodā iti mantrāṇāṃ ghoṣo dhvanis, tena saha*.

¹³ *stomāny āropayeyuḥ*, explained as *akṣatāropana* by the Prayoga; Bhāṣya: *akṣatapuṣpadūrvāṅkuragandhānāṃ samūhāni*.

¹⁴ *arundhatīva pativratā bhava, indrāṇīva sumāṅgalā bhava, aditir iva suputrā bhava, śrīr iva subhagā bhava*.

¹⁵ *manur iva mahādhikāro bhava, prajāpatir iva suprajā bhava, puruṣottama iva durjayo bhava, mahendra iva sarvārthasamsiddho bhava*.

¹⁶ Cp. the next Khaṇḍa.

¹⁷ From the *dhruvadarśana* on, according to the Bhāṣya (cp. III. 5 middle).

¹⁸ Here ends, according to the Sūtradarpaṇa, the second Prakaraṇa.

Praśna III, Khaṇḍa 5.

(The ceremonies performed at the fourth day of the marriage: *caturthīvāsa*.)

Now, the ceremonies performed on the fourth day. Having taken (to his own house) his wife, together with the fire which has served

at the marriage: the wife with the mantra: "The deities let her be taken away"¹, etc.; the fire with the mantra: "Together with the wife"², etc., he directs³ her: "Cross (the threshold) with thy right foot first; do not stand on the threshold"⁴. Having entered into his dwelling, he should establish the fire in the eastern half of it⁵. To the west of the fire he spreads out a red bull's hide or the hide of a black antelope with the neck to the east and the hairy side upward. On this hide he causes the wife to sit down, facing the east or the north⁶, and the husband himself should sit down behind her with the mantra: "Here, O cows, multiply yourselves"⁷, etc. They sit until the stars appear, restraining their speech and not touching one another⁸. When a star has appeared, they should worship with the mantra: "Ye six divine spaces"⁹, etc., the eastern or northern direction; with the (second half of the same) mantra: "May we not loose offspring"⁹ etc., the moon; with the mantra: "Since the seven Ṛṣis"¹⁰, etc., the Ursa major ("the Seven Ṛṣis"), the Kṛttikās (i.e. the Pleiades), the Nakṣatras and Arundhatī, and, with the mantras:

¹ The mantra is untranslatable; we get the impression, that the words of Hir. (I. 22. 1): *tām....pra vā hārayanti* were in the mind of our Sūtrakāra. The mantra runs: *sampravāhārayantu sapasūn ṛddhā devatāḥ; soṣmaṇā sūṣmabhir arcibhir arcimadbhiḥ | sajyotiṣā jyotirbhir ātanvānā ya idam viśvam apāṅkṣuḥ || yad rudro devagandharvāḥ saṃyuktās tapasā saṃvyayanto yajamānāḥ | svairam patanti sukṛtaṃ vadanti svād aṅgād rayim ādadhānāḥ | asmākaṃ śatrūn avarundhamānāḥ, duḥkhaṃ rodhayantaḥ sukhaṃ iḥayantaḥ, vasantāḥ sukṛtaṃ āviśantu ||*

² *samaṃ vadhvā saha vasa sahāgne saha mayā saha devair oṣadhībhiḥ saha bhūtaiḥ saha rayyā sahādbhutābhiḥ | sahārogyeṇa vā sarvaṃ edha | sahāsmabhiḥ saha bhogaīr edhaya sahāsmākaṃ pasūnām ṛddhibhiḥ saha bandhūnām ṛddhibhiḥ saha putraiḥ pautraiḥ saha modaiḥ pramodayadhvam | sabrahmā brahmaniṣṭho brahmabhūto brahmavādī bhaveha ||*

³ Instead of *saṃśāsti* (Madras MS.: *saṃśāste*) the printed text has *saṃśāsmi*. In the Saṃhitā according to the printed text the mantra runs: *saṃśāsmi dakṣiṇaṃ pādāṃ agre otiḥara dehanīm mādhiṣṭhāḥ*, the Mysore MS. of the Saṃhitā begins: *saṃśāsti*. But it is certain that this word belongs to the text, not to the mantra, see Hir. I. 22. 6.

⁴ Cp. Hir. I. c.

⁵ Cp. below, VI. 14, second alinea.

⁶ Note the adverbial accusatives *prāṇmukhaṃ, udamukhaṃ* !

⁷ See Mantrapāṭha I. 9. 1.

⁸ The meaning of *anupetau* is not certain. Prayoga: *asamśṛṣṭau*, Bhāṣya: *anyenetareṇa karaṇeṇa janenānupetāv ananvitau anyatarānupetau*.

⁹ See TS. IV. 7, 14. e.

¹⁰ See Mantrapāṭha I. 9. 7 (not agreeing with Hir.).

“Firm dwelling, firm origin”¹¹, etc., the Polar star, when they see (these stars). Having spoken with her friendly words¹² (they return indoors).

(The religious duties of the newly married pair: the Sthālīpaka for Agni.)

Now, the mess of cooked rice destined for Agni. Having touched the earthen pot (*sthālī*) with the mantra: “I touch the earthen pot of progeny, this *sthālī* full of Nectar”¹³, etc., he throws, with the mantra: “Agreeably to Agni I pour out,” unhusked and winnowed rice into the pot and, with the mantras: “For the lord of speech be clarified”¹⁴ has the mess cooked by his wife. Having sprinkled it with clarified butter, and, having removed it from the fire in northern direction, and, having strewn grass around the fire and sticks of fuel laid on it, he mutters the mantra: “Let us invoke Agni *sviṣṭakṛt*, who conveys the sacrifice”¹⁵, etc., as invitatory verse, and sacrifices a part of the mess with the mantra addressed to Agni *sviṣṭakṛt*¹⁶. With what remains of the mess he satiates a learned Brāhmin, and, when he has presented to him a bull, he is free from all debt, so says sacred tradition.

¹¹ See Hir. I. 22. 14–23. 1 (with some slight differences).

¹² And so: *vācam viṣṛjya trirātram adhaśśayyām brahmacaryam kṣīralavaṇa-varjanam ca kurutām*, Darpaṇa, cp. IV. 8, beg.

¹³ *prajā sthālīm abhimantrayāmīmām sthālīm amṛtasya pūrṇām akṣīṇatayā | ūrjasvatī ca payasvatī sudhārā ca madhucaraṇā ca madhuram kariṣyati madhuram cariṣyati | madhumati vājam* (var. *vācam*) *devebhyo havyam vaha naḥ prajānan*.

¹⁴ See TS. I. 4. 2-a-f; I. 1. 4. n-p, I. 4. 45. b-d (up to *yakṣy agne*).

¹⁵ See TBr. II. 4.1.4 (*havyavāham . . . āhuvema*).

¹⁶ I. c. *sviṣṭam agne . . . āyuh*.

Praśna III, Khaṇḍa 6.

(Regular and eventual sacrifices: the morning and evening libations on a “joint-day”; expiatory libations.)

From that time on he should, choosing a day of full and new moon, perform a Sthālīpāka-offering: constantly he should with his hand¹ make offering of rice or barley, in the morning two oblations:

¹ Not with the darvi-spoon, cp. IV. 1.

“For Sūrya, *svāhā*; for Prajāpati *svāhā*”; the evening: “For Agni, *svāhā*; for Prajāpati, *svāhā*”.

If his fire has come into contact with any other fire², or if it has been extinguished, his wife should perform a Kṛcchra³. In this case he should take fire from the house of a learned Brāhmin, or produce new fire by friction, and establish again his fire for domestic worship⁴. For the contact of his fire with a woman in her courses, or any impure animal and so forth, the rule will be explained in the chapter on atonements for the Śrauta-rites⁵. In case of separation from his dwelling⁶ he should, with the mantra: “Descend, O Jātavedas”⁷, etc., heat a fuel-stick so long that it becomes black, then, make the fire ascend this stick⁸, and go forth (on his journey, taking along this fuel-stick). Day after day (as long as he is separated from his home) he should set on fire this stick, perform the (daily) sacrifice (in the fire thus obtained) and reserve in the same way (for future use) another stick of fuel (from this fire).

² e.g. if his house has been burnt down.

³ Cp. e.g. Manu XI. 212.

⁴ Cp. Hir. I. 22. 4-5 and below VI. 16.

⁵ In Vaikh. śrs. XX. 4 these materials are treated.

⁶ *viyoge pakṣasya* is explained in the Bhāṣya as *pravāse*. Note the use of *pakṣa*.

⁷ See TBr. II. 5. 8. 8.

⁸ According to the rule expressed below, VI. 16, second half.

Praśna III, Khaṇḍa 7.

(Regular sacrifices, continued: the Vaiśvadeva-sacrifice.)

Having cooked, either on his kitchen-fire or on his fire for domestic worship¹, a mess of rice, and, having sprinkled it with melted butter, he performs therewith the All-gods-sacrifice. With the mantra: “Even as ye did set free”², etc., he besmears, sunwise, (with cowdung) the circumference (of the fire)³, wipes around it, and sacrifices (from the mess of rice with his hand) in the northern and southern part of the

¹ Note the position of *vā*: *pacane vāvasathye* is equal to *pacana āvasathye vā*. The Darpaṇa: *aupāsane pacane vā*.

² Cp. note 10 on II. 7.

³ On which the quadrangular Vedi is erected; Darpaṇa: *agnim pradakṣiṇam parimṛjya*.

fire : “To Agni, *svāhā*. To Soma, *svāhā*” ; and with the *vyāhṛtis* (*bhūh*, *svāhā* ; *bhuvah*, *svāhā* ; *svah*, *svāhā* ; *bhūr bhuvah svah*, *svāhā*) in the middle. Then, he should sacrifice : to all the Gods, *svāhā* ; to Dhanvantari, *svāhā* ; to Kuhū, *svāhā* ; to Anumati, *svāhā* ; to Prajāpati, *svāhā* ; to Heaven and Earth, *svāhā* ; *bhūh svāhā* (etc., as above) and, then, with the mantra : “This (stick of fuel), O Agni”⁴, etc., ending with *svāhā*, a part of the caru together with a stick of fuel ; then : “To the Agnihotra, *svāhā* ; to the Vaiśvadeva-offering, *svāhā* ; to the Brahma-yajña, *svāhā* ; to the Devayajña, *svāhā* ; to the Bhūtayajña, *svāhā* ; to the Manusyayajña, *svāhā* ; to the Pitryajña, *svadhā namaḥ svāhā* ; to the Pañcamahāyajña, *svāhā*”, then, with the *vyāhṛtis* (four oblations), to Svistakṛt (twelve oblations⁵), and, finally, again with the *vyāhṛtis*⁶.

Now, he performs in all the directions the Baliharana (*i.e.* he deposits with his hand some of the food) to the House-deities : “To Brahman, *namaḥ* ; to the Servants of Brahman, *namaḥ* ; to Vāstospati, *namaḥ*” ; in the middle of his house.—“To Indra, *namaḥ* ; to the Servants of Indra, *namaḥ*” (in the east-part). “To Yama, *namaḥ* ; to the Servants of Yama, *namaḥ*” (in the southern part). “To Varuṇa, *namaḥ* ; to the Servants of Varuṇa, *namaḥ*” (in the western part). “To Soma, *namaḥ* ; to the Servants of Soma, *namaḥ*” (in the northern part). “To Agni, *namaḥ*” (in the south-east). “To Nirṛti, *namaḥ*” (in the south-west). “To Vāyu, *namaḥ*” (in the north-west). “To Īśāna, *namaḥ*” (in the north-east). Then in the southern part all⁷ (that remains)⁸ to the Fathers and the other groups of this kind up to the Jñātivargapatnīs. Being sacrificially invested, he should strew, with the mantra : “I strew out for all those who are in want of food”, (some food in the court-yard⁹) and, then, in the air : “To the All-gods, *namaḥ*” ; and “To those that roam about at day time (eventually ‘at night’), *namaḥ*” ; and “To

⁴ The mantra (untranslatable) runs : *imāṃ me agne manasācchinnā yā vācā yā ca me hr̥di | ayam brhaspatir devās chandās chindantu rajasā manasā prajāpataye svāhā*.

⁵ Cp. note 2 on I. 19.

⁶ According to the Prayoga *evam pañcacatvāriṃśad āhutayaḥ. proktāḥ*. And this is right.

⁷ *sarvam*, cp. Manu III. 91 : *pitṛbhyo balisṛṣaṃ tu sarvaṃ dakṣiṇato haret*.

⁸ Being *prācīnāvītin*, as implied in the following *upavīti*.

⁹ Thus (*prāṅgaṇe*) the Prayoga.

the Bhūtas, *namah*". Near the head of his bed : to Śrī ; near its foot : to Bhadrakālī ; at each of the doors, ending in the east or the north, at their sills ¹⁰ : to the Maruts ; at the two sides of the fire-place : to Agni ; at the water-jar : to the Waters ; on the two stones (stone and muller) : to the mill-stone ; on the (wooden) mortar and pestle : to the Trees ; on the winnowing basket : to the Plants ; at the back of the house ¹¹ he strews what remains of the bali, with the verse : " For dogs, outcasts, Caṇḍālas, those afflicted with diseases, crows and worms I throw food on the earth " ¹². Having effectuated the " dismissal " in the manner as described above ¹³, he smears, with the mantra : " Ashes " ¹⁴, etc., the ashes on the parts of his body ; sprinkles himself repeating the mantras : " Ye waters are wonderful " ; addresses to the fire the mantra : " With the brilliance that is thine, O Agni " ¹⁵, etc., and to the Sun the mantras : " Out of the darkness " ¹⁶, etc.

He or (if he is sick or absent) his wife, when she is desirous of prosperity, should constantly at evening and at morning perform the bali-offering.

If at the time of the Vaiśvadeva-offering a guest arrives, he should satiate him according to his ability. For he (*viz.* the guest) is Agni vaiśvānara ¹⁷.

¹⁰ The exact meaning of *bhuvaṅga* is unknown : *bhuvaṃ gacchatīti bhuvaṅgas taylor bhuvaṅgayor dvārabandhasyādhassthitayor dakṣinottarapaṭṭakayoḥ* the Bhāṣya ; *dvārapaṭṭikayoḥ* the Sūtradarpaṇa.

¹¹ *vāstuprṣṭhe : aparabhāge* (Bhāṣya), cp. Manu III. 91.

¹² Cp. Manu III. 92.

¹³ Cp. note 5 on I. 20.

¹⁴ Cp. note 10 on I. 21.

¹⁵ Cp. note 18 on II. 7.

¹⁶ Cp. note 23 on I. 3.

¹⁷ Cp. Vasiṣṭha dharmasūtra XI. 15.—Here ends according to the Sūtradarpaṇa the third Prakaraṇa.

Praśna III, Khaṇḍa 8.

(The ceremony performed on impregnation : *niṣeka*.)

During this period of three days they should in this manner ¹ only partake of food fit for oblations, they should abstain from sexual inter-

¹ The meaning of *evam* here is not very clear. We might perhaps emend *tad eva trirātram*.

course and, wearing washed clothes, keep the observances². In the second half of the fourth night after this three-day-period he should, after they have adorned themselves, put fuel on the fire and (having performed the āghāra) offer the nine Prāyaścitta offerings, “ O Agni ”; “ O Vāyu ”; “ O Āditya ”; “ O Āditya ”; “ O Vāyu ”; “ O Agni ”; “ O Agni ”; “ O Vāyu ”; “ O Āditya ”³, and then one with the vyāhṛti (*bhūh, svāhā*). With the four mantras : “ *Bhūh*, I sacrifice fortune over thee ”⁴, etc., he should pour out oblations of melted butter on the head of his wife. Having circumambulated the fire sunwise, he should make her lie down to the east or the north (of the fire) and, having touched, with the mantra : “ We touch thee with the five-forked hand ”⁵, etc., her secret parts, he should approach her with the mantra : “ Our mind, our heart ”⁶, etc.; with the mantra : “ Be devoted to me ”⁷, etc., he should embrace her; with the mantras : “ Sweetness, lo, sweetness ”⁸, etc., he should pair with her. According to some (ritualistic authorities) the approaching should take place with the mantra : “ For being rich in offspring ”⁹; the embracing with the mantra : “ Our mind, our heart ”, whilst with the mantra : “ Be devoted to me ”, he should look at the face of the wife.

² The Bhāṣya explains *dhautavastravratacārīṇau* thus : *dhautam śuddham vastram tasya dhāraṇam eva vratam caritum śīlam yayos tau dhau*^o.—The Darpaṇa gives the following details : “ After they have in this manner performed during a period of three days the Vaiśvadeva, they should, after having taken their meal together with their relations, during these nights lie down on the formerly spread ox-hide. Between them is laid a stick of udumbara, of aśvattha, or of plakṣa-wood, which is encircled with a garment or a string of wool. This stick serves to make them abstain from *krīḍā* ”. This rite (a kind of *asidhārāvratā*) rests on the Baudhāyana gṛhyasūtra.

³ As the Mysore MS. of the Saṃhitā adds to each vocative the word *prāyaścitte*, it is probable that these mantras must be supplied as the above (see note 4 on III. 4) given ones, cp. Hir. I. 24. 1.

⁴ See Hir. I. 24. 2 (the last mantra equally with *śriyam* instead of *tvīṣim*).

⁵ See Hir. I. 24. 3 but beg. *abhiṣṭvā* (cp. the various reading in Hir.).. and with *abhitviṣāvatā* instead of *avidviṣāvatā*; and the end is added *svīryāya*.

⁶ *saṃ nā manah saṃ hrdayā*, etc., as Hir. I. 24. 4, but with *yuñjāmi* instead of *yuñjāni*.

⁷ *imām anuvratā* (faulty for *mām anuvratā*) the two copies of the Saṃhitā and all the text-manuscripts; cp. Hir. I. c. 5.

⁸ Cp. Hir. 6, but in the Vaikhānasa-texts this mantra is very corrupt.

⁹ This seems to be the last part of the mantra mentioned under note 4.

Praśna III, Khaṇḍa 9.

(The union of the newly married pair at the period of menstruation: *ṛtusamgamana*.)

Then, the menstruous wife should during her period, three days long, abstain from bathing, anointing and so on¹; she should only once on a day take food; she should drink from an unbroken earthen vessel or from her two hands held together² or from an iron vessel; she should not eat out of a copper (plate)³. She should not look at any planet (including sun and moon), not sleep at day-time. She should keep the observances as they (now) have been explained. On the fourth day (after her period) she should cleanse her teeth, she should bathe in water mixed with fragrant substances (*e.g.* pulverised sandalwood), fruits of the Emblic myrobalan, and so on; wearing a white garment, having anointed herself, avoiding converse with (any other) woman or a Śūdra, looking at no other man, she should look at her husband (only). For a woman, who has bathed after her period gets such offspring as the man is whom she looks at.

Twelve nights (in each month) are favourable for conception, sixteen, they say also⁴. Among these the first three are not suitable. On the even nights a son is conceived, on the uneven ones a daughter⁵. She should partake of food prepared from the best rice and barley⁶ mixed with milk. For the essential elements (which constitute the body of the child) have their basis in the food (which the mother eats). Having pounded either a fruit of the Lakṣmī (Turmeric?), or a shoot of a fig-tree (*nyagrodha*), or a fruit of the Sahadevī, he should put (the powder) into her right nostril, if she desires a boy; into the left, if she desires a girl⁷. She should not spit out (this powder). She avoids lamentation and wrath. Then, having sprinkled her with

¹ As cleansing the teeth, brushing the brows, cutting the nails, weaving ropes.

² Cp. TS. II. 5. 1. 7.

³ *śulbena* means according to the Bhāṣya *tāmrapātrena*.

⁴ Cp. Manu III. 46 and Yājñ. I. 79.

⁵ Cp. Manu III. 48.

⁶ ? *śālivrīhiyavānām*.

⁷ The identification of the herbs here mentioned is partly uncertain. The edition of Kumbakoṇum gives a note: *lakṣmīḥ : siddhyākhyā latā haridrāvā ; vaṭasaṅgah : vaṭapallavamukulaḥ ; sahaddevī : sarpākṣī*. Cp. Suśruta (Śarīrasthāna, Adhy. 2, page 317 : *labdhagarbhāyāḥ . . . lakṣaṇāvataśuṅgāsahadevānām anyatamaṁ kṣīreṇābhiṣutya trīṃś caturo vā bindūn dadyaḍ dakṣiṇanāsāpuṭe putrakāmāyai ; na ca niṣṭhivet*.

the mantras for sprinkling: “The frightful sin of mine as I dwelt in the uterus”⁸, etc., he should approach her with the mantras: “May Viṣṇu make thy womb ready”, etc.⁹. According to some the approaching with the mantras: “May Viṣṇu make thy womb ready” should take place after he has poured water around the fire and has performed the libations to the All-gods¹⁰ and to Viṣṇu¹¹, and the mūlahoma¹² and the sacrifice to the limbs¹³.

⁸ These mantras are a *sūkta* (Samhitā I. 14) corresponding in the main with Rgveda Khila III. 10 (ed. Scheftelowitz, page 96) but with many variants and transpositions. Each verse ends with: *pāpaṃ jātasya yasya bhuvi vartato me tasya tat pāvamānibhir ahaṃ punāmi*.

⁹ These agree verbally with Mantrapāṭha I. 12. 1-13. 2; then follows *yāni bhadraṇi bijāny ṛṣabhā janayanti nau | taiḥ tvam*, etc., as Hir. I. 25. 1 (page 50, l. 13, 14); then Hir. l. c. 1. 15-16 but with *indro yan nidadhe* and *dhenukā*. Then Hir. l. c. 2 (with corrupt readings).

¹⁰ The mantras agree with TS. I. 2. 2. c, IV. 7. 12. b.

¹¹ Cp. note 1 on I. 5.

¹² Cp. note 7 on I. 16-18.

¹³ With the formulæ *dadbhyaḥ svāhā*, etc.; see TS. VII. 3. 16 (Vaikh. Samh. III. 16).

Praśna III, Khaṇḍa 10.

(The ceremony to secure conception: *garbhādhāna*.)

When by the symptoms of pregnancy, viz. swelling of the body, weariness of the thighs, dislike of the husband, adverseness to food¹, superabundance of saliva², roughness of the voice and quivering of the womb, he perceives that the fruit has been attached by destiny³, he should during the increasing half of the moon under an auspicious Nakṣatra, that has a name of the masculine gender⁴, perform with melted butter the āghāra; and, then, make her sit down, who should be adorned with auspicious objects, pour water around the fire and sacrifice the oblations to Dhātṛ, etc.; the five Varuṇa-oblations; the mūlahoma, and the sacrifice to Agni sviṣṭakṛt⁵. Then, with the mantra: “A bull art thou”, he puts some barley corns in her hand. Milk, sour curds, melted butter, an equal part of each, is called the three-fold food. Of this he should make her partake, with the

All the MSS. and the Bhāṣya give *arucir āhāro*, read probably *arucir āhārasya*.

² *lālāprakopaḥ*, Bhāṣya: *lālā... tasyāḥ prakopaḥ udgamanam*.

³ *garbhasya daivānubandham*: *garbhasya vidhinimittacihnam*, the Bhāṣya.

⁴ Such as Śatabhiṣa, Mūla, Mṛgaśiras.

⁵ Cp. I. 16-19.

mantra: “*Bhūh*, I give thee. *Bhuvah*, I give thee. *Suvah*, I give thee. *Bhūh bhuvah suvah*, I give thee”. After she has sipped water he should, with the mantras: “With these ten fingers I touch thee that thou mayest give birth to a male child”⁶, and: “Thitherwards, not hitherwards, may *Tvaṣṭṛ* bind thee in his bond”⁷, etc., by means of a darbha-grass-stalk stroke her body from the navel upward thrice; then, perform the *Puṇyāha*, and satiate some *Brāhmins* with food.

⁶ See *Mantrapāṭha* II. 11. 15 and *Hir.* II. 2. 5.

⁷ See *Hir.* l. c. 7 but with corruptions: *parām ca tvām nābhyām ca...bandhanah*.

Praśna III, Khaṇḍa 11.

(The rite to insure a male child: *pumśavana*.)

Now, the rite to ensure the birth of a boy takes place in the fourth month reckoned from the date of conception. During the bright half of the moon on an auspicious day, at forenoon, he should put fuel on the fire and perform, in the manner as described above, the oblations the last of which is that to *Agni Sviṣṭakṛt*¹, and, then, give to the wife, who sits to the west of the fire, with the mantra: “A bull art thou”, some barley-corns mixed with mustard-seed with the mantra: “The two testicles are ye, well-ordered”². If he cannot get these he may take as a substitute beans and grain-corns³. With the mantras: “*Om, bhūh, bhuvah, suvah*”; “I invoke *Rākā*”⁴, “Thy graces, O *Rākā*”⁵, “Soma is our King”⁶, and “By thee we would as through streams of water”⁷, he should touch her belly. Then the partaking of the three-fold food takes place as before, so it is declared⁸.

¹ Cp. III. 10.

² *āṇḍau sthaḥ svāvṛtau* (meaning of the last word uncertain, cp. *Hir.* II. 2. 4). It is not clear where precisely the two mantras come in, cp. *Hir.* II. 2. 2-3.

³ *māṣam śyāmadhānyam vṛhidhānyam tau māśadhānyau*, *Bhāṣya*.

⁴ See *TS.* III. 3. 11. p.

⁵ See *TS.* III. 3. 11. q.

⁶ See *Mantrapāṭha* II. 11. 13, with which recension the printed text of the *Samhitā* agrees, whilst the *Mysore* copy of it reads *yamune* instead of *asau*.

⁷ See note 1 on III. 4.

⁸ Cp. III. 10, middle.

Praśna III, Khaṇḍa 12.

(The parting of the hair: *sīmantonayana*.)

In the eighth month reckoned from the date of conception he should perform the ceremony of parting the hair. The month-half and the day are declared ¹. Having offered as before the oblations to Dhātṛ, etc., he should take, with the mantra: “*Om, bhūḥ, bhuvah, suvah*”, a porcupine’s quill that has three white spots, to which he has fastened with a blade of darbha-grass, thrice winding it, a bunch of *Ficus oppositifolia* ², together with its top and leaves, containing unripe fruits, and a shoot of kuśa-grass. This (quill together with the attached objects) he should place, with the mantras: “I invoke Rākā”, “Thy graces, O Rākā”, on the parting line of the hair of the wife, who, being adorned with a wreath and perfumed, is seated in the same manner ³, and, then, he should smooth (with it the parting of the hair). With the mantra: “Soma is our King” he should do as indicated before ⁴. According to some, he should as before perform the acts from the partaking of the three-fold food on up to the performing of the *Puṇyāha* ⁵.

¹ Cp. III. 11.

² *glapsaḥ kākodumbaraḥ* (Bhāṣya), *viśvāmitrodumbarapatram* (note in printed text), *piśācodumbarastambakam* (Darpaṇa).

³ Cp. III. 11.

⁴ Viz. he should touch the wife’s belly.

⁵ This refers to III. 9, end.

Praśna III, Khaṇḍa 13.

(The worship of Viṣṇu: *viṣṇubali*.) ¹

Now, we shall explain the offering (*bali*) to Viṣṇu. Having invoked unto the northern praṇidhi-vessel the gods with Agni as the first ² and Puruṣa as the last, with the mantras: “*Om, bhūḥ*, I invoke Puruṣa”; “*Om, bhuvah*, I invoke Puruṣa”; “*Om, suvah*, I invoke Puruṣa”; “*Om bhūr bhuvah suvah*, I invoke Puruṣa”, and, having performed in the usual manner the āghāra, from the pouring out of the butter ³, on, he invokes (calls near) to the east of the fire, on seats of darbha-grass, the god Viṣṇu with his names: “I invoke Keśava. I invoke Nārāyaṇa. I invoke Mādhava. I invoke Govinda. I invoke Viṣṇu. I invoke Madhusūdana. I invoke Trivikrama. I invoke

¹ Cp. Baudh. gṛhs. I. 16.

² Cp. I. 13.

³ Cp. ib.

Vāmana. I invoke Śrīdhara. I invoke Hṛṣīkeśa. I invoke Padmanābha. I invoke Dāmodara". Having bathed him, as he repeats the mantras : " Ye waters are wonderful ", etc. ; " Golden of colour ", etc., and " The purifying, heavenly one ", etc.⁴, he honours him (with scents and flowers, etc.), each of his manifestations with its name. Then, he pours out twelve oblations of melted butter, with the mantras : " Here the Gods ", etc.⁵ ; " I shall proclaim the mighty deeds of Viṣṇu " ⁶, etc. ; " May I reach that abode, dear to him " ⁷, etc. ; " Viṣṇu is praised now for his mighty deed " ⁸, etc. ; " Increasing beyond measure " ⁹, etc. ; " He strode along this earth " ¹⁰, etc., and " Thrice strode this god along this earth " ¹⁰, etc. Thereupon, he announces a mess of rice prepared with sweet milk, on which melted butter has been poured, as havis to the god ¹¹ with the twelve names of the deity, and sacrifices the mess with the butter repeating the same mantras which have served for the oblations of melted butter. Having praised the god with mantras addressed to Viṣṇu taken from the Ṛgveda, the Yajurveda, the Sāmaveda and the Atharvaveda, he should prostrate himself for the god with the same twelve names, to which he adds the word : " obeisance " (e.g. " to Keśava, obeisance "). What remains of the mess of rice he gives his wife to eat ¹².

⁴ See notes 20–22 on I. 3.

⁵ Cp. note 1 on I. 5.

⁶ See TS. I. 2. 13. i–o.

⁷ See TBr. II. 4. 6. 2.

⁸ See ib. II. 4. 3. 4.

⁹ See ib. II. 8. 3. 2.

¹⁰ See ib. II. 4. 3. 5. All these mantras are found together in Vaikh. Samh. I. 28.

¹¹ *haviṣ devaṃ nivedya ; dvikarmako 'yaṃ dhātuh, devāya nivedyety arthaḥ*, the Bhāṣya, cp. note 3 on IV. 9.

¹² Here ends according to the Sūtradarpaṇa the fourth Prakaraṇa.

Praśna III, Khaṇḍa 14.

(The ceremony at birth : *jātakarmaṇ*.)

Now, we shall explain the ceremony at birth. Having prepared, according to the precepts¹, the lying-in-chamber² which has been burnt out with *vṛṣabha*³, and, having fumigated it with (burnt) sesamum

¹ *yathā jyotiśśāstreṣūktam*, Bhāṣya.

² *ariṣṭāgāra : sūtikāgrha*, Bhāṣya.

³ The meaning of *vṛṣabhōṣitam* (thus all, only the Lahore MS. *vṛṣabhūṣitam*) is absolutely uncertain. The Bhāṣya : *vṛṣabhair gobhir uṣitam vāṣitam* ; the Sūtradarpaṇa : *govāṣitam* ("perfumed by burned cow-dung" ?) ; *vṛṣabha* may mean a kind of herb.

and mustardseed, he makes her enter it. Three or four women who are expert in this matter should, supporting (embracing) her, rub her. When her womb is dissolved he should loosen her girdle⁴, and when her hip and loins are pierced by pains he should understand that she is going to be delivered. When the child clings (to the womb) he should deposit and squeeze out on her secret parts a *visalyā* or a citron⁵; he should fumigate the secret parts with *Vangueria spinosa*⁶ or a serpent's skin (pounded to powder). At her feet and in her hands he deposits the root of a yellow jasmine⁷. As soon as the point of the nose (of the child) becomes visible he should, observing the position of the planets, scrutinize carefully the weal and woe (that await the new born child), in order that he may bring to prosperity (him, the new born child?) that is endowed with its good qualities⁸. Whilst the child is being born he should put at the right side of the mother, at the height of her head, a vessel filled with water, at her feet a *turyantī*-herb⁹, and stroke her belly repeating the mantra: "As the Soma is purified, as the ocean waves"¹⁰, etc. When the boy is born, he deposits on a stone at the left part of the door (of the lying-in-chamber) an axe and on this axe a piece of gold, and, with the mantra: "Be a stone, be an axe"¹¹, etc., turns these upside down (so that the stone lies uppermost); through one of the women present he holds the boy above it repeating the mantra: "From limb by limb

⁴ *hṛdayabandha* : *vastrabandha*, Bhāṣya ; *kañcuka* ("her bodice"), Darpaṇa.

⁵ *visalyā* ; *havanī* : *suvarcalā* : *rucakā sadyakṣāraṃ vā* (Bhāṣya). If *suvarcalā* means "ruta graveolens" (so the St. Petersburg Dict.) we have a curious parallel in Thomas of Cantimpré, "de naturis rerum" (who lived in the first half of the 13th century): "ad menstrua provocanda et fetum mortuum eiciendum de pregnantibus et secundinam eiciendam, cum mulieres pepererint, detur trifera (an unknown herb) cum succo rutae". On this passage rests Maerlant's "der naturen bloeme" X. 551 sqq. I am indebted to Dr. A. J. de Jong at Amsterdam for this parallel.

⁶ *piṇḍitaka* : *maruvaka* (Bhāṣya).

⁷ *hiraṇyapuṣpī* : *pīṭayūthikā* (Bhāṣya), *guñjamūlam* (Darpaṇa).

⁸ This is not clear nor is the translation certain; *śubhaguṇair yuktam*, the Bhāṣya.

⁹ According to the Bhāṣya *turyantī* is a kind of musical instrument: *vādyaviśeṣa*. A note in the printed text: *puṣpakākhyam auśadham, vādyaviśeṣam iti kecit*; the Darpaṇa *avākpūṣpīm ośadhim*.

¹⁰ See Mantrapāṭha II. 11. 16 (up to *āyusi*).

¹¹ See Hir. II. 3. 2 (at the end, *sa jīva ś. ś.*).

thou art produced" ¹², etc. He sprinkles him with water, lays, with the mantra: "O Tiladā, come down" ¹³, etc., unhusked, pounded rice together with sesamum on his head, and takes the fire for domestic worship, (after having taken it up) into the fire drill, away ¹⁴, (out of his dwelling).

¹² See Hir. I. c.

¹³ *tilade 'vapadyasva*, etc., as Hir. I. c. 3, but at the end *avapadyasvasthaḥ* (!).

¹⁴ Note in Edition: *nirharati: samāropayati*.

Praśna III, Khaṇḍa 15.

(The ceremony at birth, continued.)

Having put a potsherd on the fire place (i.e. on the kitchen-fire), he brings about, by means of balls of bull's dung, the "birth-fire" ¹. This fire is called *uttapanīya* (brought about by setting fire to fuel in the potsherd by the surrounding dry bull's dung which is set to flame). This same fire he should use for the fumigation. He deposits it at the southern side of the door of the lying-in-chamber (inside this chamber) and pours in it with his hand, as soon as its coals are glowing ², after he has strewn grass around it, oblations of small grains and mustard seeds, with the mantras: "Śaṇḍeratha"; "Aya; Śaṇḍa"; "Ālikhat; Vilikhat"; "Aryamaṇaḥ"; "Āntrīmukha"; "Keśinīḥ"; "Kill them, seize them"; "At their head"; "Wearing diverse clothes"; "The Night-walkers"; "The Night-goers"; "Burn thou of these"; "This is thy place of origin"; "My name" ³, and, with the *vyāhrtis*. Having washed his hand, he touches the ground as he repeats the two mantras: "O thou whose hair is well parted" ⁴, etc. Now, he prepares the melted butter for (the production of) intelligence.

¹ Is *jātakāgni* here equal to *sūtikāgni*? cp. Hir. II. 3. 4. The term *uttapanīya* is taken from Baudhāyana or Hiraṇyakeśin.

² *aṅgāravarṇe*, note in the printed edition: *aṅgārārūpe jvālādhūmarahite*.

³ The mantras agree successively with Mantrapāṭha II. 13. 8; II. 13. 9; Hir. II. 3. 7 (but *ālikhan vilikhan nimīṣann animīṣaṇca kiṃvadanta upaśrutiḥ svāhā*); *aryamaṇaḥ* (Hir. I. c. but *nipuṇaḥ* at the end); *āntrīmukhaḥ śarṣapāṇino* (cp. ib.); *keśinīḥ*, etc., see Mantrap. I. c. 10; *etān ghnata*, see ib. 12; *pūrva eṣām*, see ib. II. 14. 1; *miśravāsasaḥ* see ib. II. 13. 11; *naktaṃcārīṇaḥ*, see ib. II. 14. 1 first part; *niśīthacārīṇī*, see ib. 2, first verse; *tāsām tvā*, see ib. second verse; then *ayam te yoniḥ*, and TS. I. 5. 10. a.

⁴ See Hir. II. 3. 8; the first verse has in its 3rd pāda equally *tasyāmṛtatva-syeśāno*.

The objects used for the production of intelligence are: Vacā⁵, Pathyā⁶, gold (dust), honey and melted butter. As butter for obtaining speech⁷ is considered advantageous: sweet milk and the other substances from Vacā on. Having fastened, with a blade of darbha-grass (an instrument of) gold⁸, and dipping⁹ (this gold in the butter), he makes the boy, whose face is directed to the east, swallow this butter with the mantras: “*Bhūh*! I sacrifice the Ṛgverses over thee. *Bhuvah*! I sacrifice the Yajus formulae over thee. *Suvah*! I sacrifice the Sāmanchants over thee. *Bhūr bhuvah suvah*! I sacrifice the Atharvan and Angiras hymns over thee.”¹⁰ Having, in this same manner, performed constantly¹¹ at evening and morning (these offerings of mustard seeds), he should (after each offering) make the boy partake of the butter for producing intelligence. Having bathed him with luke-warm water he should bring him, with the mantras: “From inherited disease, from destruction”¹², etc., to the mother and place him in her lap with the mantra: “The four divine quarters”¹³, etc. With the mantra: “To their long life I turn thee”¹³, etc., he should wash her breasts and with the mantra: “May this boy suckle long life”¹⁴, etc., let him suck, the right breast first. Having, with the mantra: “Ye waters, watch over the sacrificial substance. As you watch over the gods, thus watch, for the benefit of the sacrificer, over this sacrifice”¹⁵, cleansed the vessel which, filled with water, stood (at her head), he puts it down (filling it anew) at evening and morning. According to some authorities he performs, in the manner as formerly described, the acts that close with the partaking of the melted butter, and, having bathed, those that begin with the taking away of the fire

⁵ According to the Bhāṣya: *ugragandhā*.

⁶ According to the same authority: *hāritakī* (*Terminalia chebula*).

⁷ *brāhmī vak, tasyās siddhyartham ghṛtam* (Bhāṣya).

⁸ A finger-ring, Bhāṣya.

⁹ The translation of *antardhāya* (cp. Hir. II. 4. 9) is uncertain. The Bhāṣya: *kumārasya vāktre tirodhāya*, the Darpaṇa: *kumārasya vaktram antardhāya*, (covering the face, or the mouth, of the boy). But how is this possible, as the boy must swallow the butter?

¹⁰ See Hir. gr̥hs. II. 3. 9.

¹¹ *Viz.* during the period indicated at the end of this chapter.

¹² See Hir. II. 3. a (the three verses).

¹³ See Mantrapāṭha IV. 12. 8 or Hir. II. 4. 1.

¹⁴ See ib. II. 13. 2, followed by *yatra vayan. . . omṛśāmasi* (last part of ib. 5).

¹⁵ See Āp. śrautasūtra I. 14. 3 (and Hir. gr̥hs. II. 4. 5).

destined for domestic worship. On the third, fifth, seventh, and ninth day he cleans the bed, and so on ¹⁶.

¹⁶ The bed and clothes of the wife.

Praśna III, Khaṇḍa 16.

(The rite performed on the occasion of laying the foundation of a house and entering it: *vāstusavana*.)

Now, we shall explain the expiation of the house ¹. When a new house has been taken for dwelling at the time of a birth or a decease ², he should cause himself to be shaved and, having thrown away the old earthen vessels and having taken new ones, and, having cleansed the other goods and chattels (utensils) ³ as has been described ⁴, he should perform the sacrifice to the ground and, then, settle himself (in the new dwelling). For by the *Vāstusavana* the purity of the dwelling (is effectuated).

The āghāra of the *Vāstusavana* (now follows): he should pour out oblations of melted butter, with the two mantras: "O Lord of the House, accept us" ⁵, and "O Lord of the House, by an effectual friendship" ⁶. (The chief oblations are) two offerings destined for the sacrifice to Earth, with the mantra: "To the sacrifice to Earth, *svāhā*" : "to Prasodarī, *svāhā*" ⁶; five destined for the Earth with the mantras: "The Goddess Earth"; "The Goddess with golden embryo"; "Sāvitṛī with the ocean"; "On each summit, in each sacrifice"; "Crossing the wind (?), resting on the water" ⁷; then (four

¹ I take *vāstusavana* as a corruption from or a synonym of *vāstuśamana* (cp. Hir. I. 27. 9). The Bhāṣya remarks: *vāstu, tasyāriṣṭāgārādigṛhasya śuddhyartham savanam yajanam vāstusavanam*. A note in the edition of Kambakoṇum runs: *vāstupuruṣam uddiśya kriyamāṇam yajanam*. That the Vaikhānāsīyas consider this rite as a part of the Jātakarman is proved by VI. 4.

² *nave vāstuny uṣite 'pi* (some MSS. omit *pi*); a note in the printed text runs: *āśaucādidōṣaduṣṭe ciroṣitagṛhe 'pi*. This rite must take place at the end of the period of āśauca after a birth or a decease, according to the Prayoga on the tenth day after a birth, on the eleventh day after a decease.

³ *paricchadān : upaskarān vastraśayanādīn*, the Bhāṣya.

⁴ Below in the Dharmasūtra (X. 3).

⁵ See TS. III. 4. 10. a, b (Hir. I. 28. 1).

⁶ What means *yajñadaivatam*, acc. or nom. neuter? The name *prasodarī* occurs nowhere.

⁷ These five verses, for the greater part untranslatable, are: *medinī devī*

with) the vyāhrtis. Then, takes place the Puṇyāha (the blessing by the Brāhmins). Now, he takes, with the two mantras: "I take the fire from the fire"; "I take the fire from the fire",⁸ by means of a bundle of darbha-grass, some fire out of the frying pan⁹ and, beginning at the western door sill¹⁰ at the base of the wall of the house, outside and inside, going around withershins, he carries the fire around, up to the seat of Brahman¹¹; through the western door he dismisses (the fire, viz., the burning darbha-grass). In the same manner he pours, with the mantra: "Smaller than small"¹², along (the track of the fire) a stream of water out of a vessel filled with water; with what remains of the water he sprinkles everywhere in- and outside (the dwelling). In the same manner, the carrying around of the fire and the pouring out of the water should take place beginning at the western door-sill, then, beginning at the southern, then, beginning at the northern door-sill¹³.

*vasundharī syād yasudhā devī vāsavi | brahmavarcaḥ pitṛṇām śrotram cakṣur viṣṇur
manaḥ || devī hiraṇyagarbhīṇī devī prasodari | raśane satyāyane sīda || samudravatī
sāvitrī ha no devī mahyakī | mahādharanī mahoryatiṣṭha || sṛṅge sṛṅge yajñe yajñe
vibhīṣaṇī | indrapatnī vyāpinī surasite || vāyupari jalaśayanī svayaṃdhārā satyan-
dhopari medinī | soparidhattaṃgāya ||*

⁸ *aham agner agniṃ grhṇāmi mām agne 'gnir mām antarikṣam | mārgo 'ham
asmin (var. 1. asman) pramadān kāmage tubhyaṃ manasā prajāpataye svāhā ||
aham agner agniṃ grhṇāmi dahanād asuddhāḥ śundhadhvam agner idam
dīpayāmi ||*

⁹ Into which the fire from the old dwelling has been taken. The exact meaning of *agniṣṭha* here is uncertain. Perhaps *anas* is to be supplied: the cart which contains the fire, or the cart which at śrauta-sacrifices stands near the fire, cp. Āp. śrs. I. 2. 10. The Prayoga uses instead of this word *agnyālayāt*.

¹⁰ *bhuvāṅga*, cp. note 10 on III. 7.

¹¹ What is the meaning of *brahmasthāna*? Perhaps the place (cp. I. 9) where the Brahman has his seat? Then it would mean: in the southern part of the dwelling. But the Darpaṇa has *grhamadhye*.—According to the Bhāṣya the circumambulation is withershins after a decease, sunwise after a birth.

¹² See note 8 on II. 18.

¹³ *evam vāruṇād bhuvāṅgād vā yāmyāt saumyād ārabhya paryagnyādhāvasrutī
syātām*. Thus reads the Madras MS. in accordance with the Bhāṣya, where *vā* is explained as *ca*. The Vienna, Mysore and Lahore MSS. omit *vā*; the printed text has *vāyavyāt* instead of *vāyāmyāt*. The Darpaṇa agrees with the Madras MS. and the Bhāṣya. The sequence of the quarters (we expect east, south, west, north) is striking.

Praśna III, Khaṇḍa 17.

(The Vāstusavana, continued.)

Then, follow these oblations: four to Varuṇa, with the mantras: "Thy hundred fetters, O Varuṇa"¹; "Unloose from us the highest fetter"²; "Thou art quick, O Agni"³; and "May the waters emit the wet"⁴. Two to the All gods, with the mantras: "Let every man", and "May all the Maruts"⁵. Six to Viṣṇu, with the mantras: "Here the gods"; "Here has Viṣṇu"; "Three steps"; "The deeds of Viṣṇu"; "This highest step of Viṣṇu", and "This the wise ones"⁶—according to some with the first two only—Two to Rudra, with the mantras: "Rudra, thy wrath", and "The god Tryambaka"⁷. Two to Brahman, with the mantras: "The Brahman, born", and "Hiraṇyagarbha"⁸. Two to Kubera, with the mantras: "Wearing diverse clothes", and "Kill them, seize them"⁹. Three to Agni and Soma, with the mantras: "You both placed these"; "O Agni and Soma", and "One for the sky"¹⁰. Four to Bṛhaspati, with the mantras: "May of the gods Bṛhaspati"¹¹; "May Bṛhaspati put the Soma"¹²; "Bṛhaspati, bestow upon us"¹³, and "Thou art taken with a support"¹⁴. Thirteen to Indra, with the mantras: "The guardian Indra"; "Great is Indra"; "The great Indra"; "Thou art mighty, Indra"; "Hither, O Indra"; "O thou much invoked"; "Be ours, O Indra"; "Indra is king over all beings"; "Indra is the sky"; "Indra brings him who fights"; "Indra slew Vṛtra"; "Indra was profound", and "May Indra help us"¹⁵. Two to Yama, with the mantras: "Yama supports the Earth"¹⁶, and "Obeisance to thee,

¹ See Āp. śrs. III. 13.1.

² See TS. I. 5. 11. k.

³ *ayāś cāgne 'sy anabhiśastīś cāyātaḥ | yajñāṃ vchatu sadā dhehi bheṣajam.*

⁴ See Rgveda Khila II. 6 12 (ed. Scheftelowitz, page 73; with *srjantu*).

⁵ See TS. I. 2. 2. c and IV. 7. 12. b.

⁶ See note 1 on I. 5.

⁷ See note 10 on II. 2.

⁸ See note 9 on II. 2.

⁹ See note 3 on III. 15.

¹⁰ See TS. II. 3. 14. h, i. k.

¹¹ *bṛhaspatir devānām imaṃ yajñam bṛhato me dadhātu | bṛhaspativītaye svāhā.*

¹² *bṛhaspatiḥ somaṃ dadhātu bṛhaspatir yajñam dadhātu | bṛhaspativītaye svāhā.*

¹³ See TS. I. 8. 22. g.

¹⁴ *upayāmagrḥito 'si bṛhaspate tveṣa te yoniḥ (sic) | bṛhaspativītaye svāhā.*

¹⁵ The verses correspond to TS. I. 6. 12. q; I. 4. 20. a; I. 4. 21. a; III. 4.11. o; III. 4. 11. l; III. 4. 11. m; IV. 6. 4. k; Maitr. S. IV. 14. 7: 225. 3-4; ib. 7-8; ib. 5-6; ib. 9-10; ib. 11-12; ib. 13-14; the verses taken from the Maitr. S. are badly corrupt.

¹⁶ See Kāth. XL. 11: 145. 9-10 (but badly corrupt):

to Nirṛti”¹⁷. Three to Mitra, with the mantras: “Of Mitra, the supporter of people”; “Mitra stirreth the mess”, and “Rich, O Mitra”¹⁸. The oblations poured out for “The sacrifice to Earth”¹⁹, and the following ones are followed (*viz.* each group of them) by oblations to the vyāhṛtis. So there are one hundred and two oblations performed at the Vāstusavana²⁰. Then follows the final sacrifice²¹. This is, according to sacred lore, the Vāstusavana²².

¹⁷ *namas te nirṛtaye ghana* (var. *svana*) *te jāya tasmai visṛja bandhanāt | yama naya tvām* (var. *yamena yastvā*) *savitā deva uttamānanīke abhirocaya yājinām* (var. *roca yāyirām*).

¹⁸ See TS. III. 4. 11. p, q, r.

¹⁹ Those which follow immediately after the two āhutis with *vāstospate* (III. 16, middle).

²⁰ When to each group of āhutis we add four (with the vyāhṛtis: *bhūḥ svāhā*; *bhuvah svāhā*; *svah svahā*; *bhūr bhuvah svah svāhā*) and reckon not six, but two *vaiṣṇava-āhutis*, we get indeed 102 of them.

²¹ For the *antahoma* cp. I. 19.

²² Here ends according to the Sūtradarpaṇa the fifth Prakaraṇa.

Praśna III, Khaṇḍa 18.

(The getting up of the mother from child-bed: *utthāna*.)

Now, on the tenth or twelfth day the getting up takes place. He takes up in the same manner¹, the birth-fire¹ (into his fire-drill or into a stick of fuel). In this fire he should, after having produced it by friction (out of the fire-drill or the fuel-stick), perform all the acts that are to be performed for him. According to some authorities, he throws this fire away and performs these acts in ordinary (not consecrated) fire.

Having bathed, and, having purified the house in the manner as has been explained², and, being cleaned by shaving and so on, he should, according to some authorities, have the sacrifice to the ground performed³ by one who belongs to a different gotra. The fire for domestic worship is taken back in the same manner⁴, and the oblations to Dhātṛ etc., the five to Varuṇa and the mūlahoma, and, finally, the feeding of Brāhmins takes place.

¹ Cp. III. 15 beg.

² This refers, according to the Bhāṣya, to the Dharmasūtra, see below, X. 4.

³ The *vāstuhoma*, as described III. 16, 17.

⁴ Cp. Hir. II. 4. 8.

Praśna III, Khaṇḍa 19.

(The giving of the name to the child : *nāmakaraṇa*.)

Now, the giving of the name. Up to the fortieth or the fiftieth day (after birth) he should not employ the mother for cooking the food. At that time¹, under a nakṣatra, which has a name of the masculine gender, having strewn grass around the fire (which is produced by friction out of the fire-drill in which the boy's "birth-fire" has been made to ascend), he should throw on the head of the boy, who is seated in the same manner², unhusked pounded rice, and perform the five offerings to Varuṇa, those to Prajāpati and those to Agni sviṣṭakṛt. Then, takes place the boy's partaking of the threefold food in the same manner as formerly indicated³. The name approved for a boy should at the end have a long vowel or the visarga⁴, should be of agreeable sound, word and accent⁵, and two or four syllabic⁶. He should bestow upon him a suitable⁷ name of the quality as said before, together with the name of his family with the mantras : "The name that first, O Agni, my father and my mother bestowed on me"⁸ etc. (joining the names *e.g.*, Kāśyapa Devadatta, at the end of the verses). On account of the words (in the Veda : "he should have) two names"⁹, he should bestow on him (also) a name derived from the name of a nakṣatra, as his secret name¹⁰. After the establishing of his three sacred fires he should accept a (third) name, which proclaims the highest grade of the sacrifices

¹ Viz. after the tenth or the eleventh day after birth.

² At his right side, according to the Bhāṣya (referring to the Upanayana, II. 5).

³ Cp. III. 10.

⁴ *abhiniṣṭhāntam* probably corrupt from *abhiniṣṭhāntastham*. But the Bhāṣya explains : *ktaktavatū niṣṭhā pratyayan* (see Pāṇ. I. 2. 26) *abhito 'nte vā yasya tad abhiniṣṭhāntam*. A note in the printed text runs : *abhiniṣṭhāntam : hrasvāntam, visargāntam iti kecit*.

⁵ ? *mṛṣṭākṣarapadasvaram* ; Note in the printed text : *sukhoccāryākṣarādi-yutam*.

⁶ *varṇa* is synonymous with *akṣara* according to the Bhāṣya.

⁷ The meaning of *tadarham* is not clear to me.

⁸ See TS. I. 5. 10. a, b.

⁹ See TS. VI. 3. 1. 3 ; perhaps the reading of La : *dve nāmanī iti* is preferable.

¹⁰ Cp. Hir. II. 4. 12-14.

accomplished by him, beginning with the establishment of his fires¹¹. Thereupon, he should throw on the child equal¹² portions of unhusked, pounded rice, of water, of flowers, and of essence of food with his two hands, the right one being held above the left one¹³, beginning at the boy's feet and then successively on the joints of his limbs, and, lastly, on his head, whilst saying over the child, if it is a boy, the mantras: "Be ever invincible as Śāṅkari (i.e., the god of war, the son of Śaṅkara). Be eminent in power acquired by ascetism as Nara and Nārāyaṇa. Be the over-lord over all creatures as the Lord of the World. Attain all thy aims as Brhadbrahmaguṇa"¹⁴; and, in the case of a girl: "Be joy-causing as Nandā. Be disposed to the virtue of steadiness (and) immortal as Bhadrā. Be incessantly possessed of entire bliss as Pūrṇā. Be accompanied by Luck, conquering thy rivals as Jayā"¹⁴.—Then, the blessing by the Brāhmins (the Puṇyāha) takes place.

¹¹ He may, then, add to his name a third name as e.g. Agnicit, Somayājīn, Vājapeyakṛt, cp. the name of the author of the Bhāṣya: *nṛsiṃhāgnicit*. The corresponding passage of Hir. (II. 4. 15): *somayājī tṛtīyaṃ nāma kurvīta* has been misunderstood by Oldenberg.—All the MSS. and the Bhāṣya read: *svakarmāntaṃ prakāśam*; I guess: *svakarmāntaprakāśam*.

¹² • *gandhasamaiḥ*: Bhāṣya *tulyāṃsaiḥ*.

¹³ Instead of the here incomprehensible *pāṇibhyāṃ dakṣiṇetarābhyāṃ* I propose to read *dakṣiṇottarābhyāṃ*.

¹⁴ The remarkable blessings (their meaning is not everywhere certain) run in the Saṃhitā: *śāṅkarir iva sarvatrājayyo bhava. naranārāyaṇāv iva tapobalotkrṣṭo bhava. lokeśā* (the printed text: *keśalokeśā*) *iva sarvabhūtādhipatir bhava. brhadbrahmaguṇā iva sarvārthasamsiddho bhava.—nandeva nandadāyiniḥ bhava. bhadreva dhṛtiguṇasīlāmṛtā bhava. pūrṇevāśeṣamaṅgalodayāni śam bhava. jayeva jītaśatrūḥ śrīśahitā bhava* (perhaps read *jītaśatrūḥ*?).—The translation of *amṛta* as "immortal" is only for brevity's sake; it means rather: "not dying before the fatal end of human life."

Praśna III, Khaṇḍa 20.

(The name-day rite: *varṣavardhana*.)

Now, the rite to make increase the years (of the child)¹. The deity to which belongs the Nakṣatra under which the child is born,

¹ *varṣavardhana* is probably the same as *varṣavṛddhi* (birth-day, or rather name-day, as one of the child's names may be derived from the name of a Nakṣatra).

this deity is the principal (*i. e.* the first) one of this rite. Therefore, having performed the āghāra-sacrifice, he should sacrifice to the deities which preside over the Nakṣatras and to the Nakṣatras²: to Agni, to the Kṛittikās; to Prajāpati, to Rohiṇi; to Soma, to Mṛgaśīrṣa; to Rudra, to Ārdrā; to Aditi, to the Punarvasus; to Brhaspati, to Tiṣya; to the Snakes, to Āśresāḥ; to the Fathers, to Maghāḥ; to Aryaman, to the Phalgunis; to Bhaga, to the Phalgunis; to Savitr, to Hasta; to Tvaṣṭr, to Citrā; to Vāyu, to Nistya³; to Indra-agni, to the Viśākhās; to Mitra, to the Anūrādhās; to Indra, to Jyesthā; to Prajāpati⁴, to Mūla; to the Waters, to the Aṣādhās; to the All-gods, to the Aṣādhās; to Brahman, to Abhiḥit; to Viṣṇu, to Śroṇa; to the Vasus, to the Śraviṣṭhās; to Varuṇa, to Śatabhiṣaḥ; to Aja Ekapad, to the Proṣṭhapadas; to Ahi Budhniya, to the Proṣṭhapadas; to Pūṣan, to Revatī; to the Āśvins, to the Āśvayujs; to Yama, to the Apabharanīs, with the word *svāhā* (after each dative). At the end of all, an oblation is made with the vyāhṛti (*bhūḥ svāhā*).

² According to the Sūtradarpaṇa the first oblation should be offered to that, Nakṣatra under which the boy has been born, thereupon, to the others in true succession: *kumārasya yasmin nakṣatre janma bhavati tadādyasṭāvimsaty-adhidevatānakṣatrāṇi juhuyāt.*

³ Some of the MSS. read *svāti*; TBr. III. 1. 1. 10 has *nistya*.

⁴ Some of the MSS. read (as TBr. 1. c. 2. 2) *nirṛti*, but it is acceptable that in this connection the Goddess of Destruction is replaced by Prajāpati.

Praśna III, Khanda 21.

(The name-day rite, continued; the *śatābhīṣeka*.)

Then, follow oblations with the mantras: "We honour the mighty bull, the Full moon" etc., "The auspicious New moon" etc.¹, "Vairavaṇa"², etc.; with the three mantras addressed to Agni and Soma³; with those addressed to Viṣṇu; with those beginning with "May Dhātṛ

¹ See TBr. III. 7. 5. 13 (*ṛṣabhaṃ...pūrṇamāsāya svāhā*, and *amāvāsyā...amāvāsyāyai svāhā*).

² The untranslatable mantras are, *vairavaṇaṃ numaḥ pṛthivyāḥ svāhā*; *vairavaṇaṃ devam asṛjad vairavaṇaṃ svargaṃ gacchatu, vairavaṇaṃ anantalokam amṛtaṃ (var. antaṃ) gacchatu svāhā*. The Mysore copy of the Saṃhitā has one mantra more, which literally runs: *vairavaṇānu devaḥ karāḍav ājikāṃ bhamali dviṣṭaḥ (!)*.

³ See TS. II. 3. 14. h, i, k.

give"; then, follows the mūlahoma and, then, the Kūśmāṇḍa-sacrifice⁴ with the mantras beginning: "Whatever contumely against the gods we have committed". (These libations) he offers (yearly on the day when the moon stands in conjunction with the Nakṣatra under which the boy is born) until the term of his undertaking the Savitr-observance. After the boy has been initiated he offers libations (to the deities of the Nakṣatras, etc., and, immediately before the Kūśmāṇḍa-sacrifice, he offers libations) with that vrata-hymn which belongs to each new vrata⁵. For a young Brāhmin, who has taken the bath after completing the study of the Veda⁶, he does on the day which in each month and in each year agrees with the day on which he has married, that what the female (members of his family)⁷ advise (and) what the practice of wise men, handed down in regular succession, learns. In the same manner he performs (the rite of the name-day) at the end of the year under that Nakṣatra (sacrificing to the deities of the constellations and to the constellations themselves) under which he has established his sacred fires for the purpose of performing the Agniṣṭoma and the other vaidic sacrifices.

When for him, thus practising, eighty years and eight months, reckoned according to the solar year⁸, have passed by, he has seen a thousand moons. Such a one they call Brahman's body provided with holy rites and highly meritorious.

Therefore⁹, having performed (on the preceding day) the Nāndī-mukha, he should during the bright half of the moon, on an auspicious day in the forenoon, perform the sacrifice as formerly explained¹⁰ and,

⁴ The kūśmāṇḍa or kūśmāṇḍa mantras are those agreeing with TBr. II. 7. 12 T. Ār. II. 3, II. 4, II. 5 and II. 6.

⁵ Cp. II. 9 and 10.

⁶ Is this the exact meaning of *vedasnātaka*? The word does not occur elsewhere in our Sūtra.

⁷ The female members of the family are considered as knowing best the not-vaidic tradition, the adat. The expression occurs often in Baudhāyana (pi. sū.).

⁸ *ravivarṣeṇādhigāni*, the Bhāṣya remarks *ravivarṣeṇa saurābdena, adhigāni adhigatāni*.

⁹ What now follows is, according to the Bhāṣya, the Śatābhiṣeka. Baudh. (gr̥hyapariśiṣṭapraśna I. 22) informs us; that this rite is performed *śatasamvatsarajīvinah sahasracandradarśino vā*.

¹⁰ Up to the Kūśmāṇḍa homa as exposed III. 21 beg.

then in the same manner¹¹ put unhusked pounded rice, water, and so on, on the head (of the person who has attained this age), whilst uttering the mantras : “ Be successful in all the aims as Kapila. Be of a Brahman-body as Sanaka ”¹², for an old man or for an old woman (in the latter case substituting feminine names in the mantras). He, then, should satisfy all the deities by worshipping (with flowers, etc.) and bali-offerings, and a thousand Brāhmins with food. Having circumambulated (riding on a carriage) the village, turning his right side to it, he makes at evening on a sthaṇḍila a thousand figures of the moon¹³ from meal. (On this sthaṇḍila) he worships the moon (with flowers, leaves, etc.) by means of a silver vessel and leaves of white water-lilies. To the south of this (place on the sthaṇḍila where he has honoured the moon) he worships the group of stars of which Rohiṇī is the first, and to the left (*i. e.* the north) the group of those stars which cause drought¹⁴. He should present (as a fee) to each of the thousand Brāhmins, as far as he is able, gold, silver and pearls and suchlike ornaments and also garments, unhusked rice and cakes.—According to sacred lore the ceremony of increasing the years serves to obtain the same result as is secured by the sacrifice of a horse

¹¹ *yathoktaṃ nāmakaraṇe tathāivākṣatān grhītvā*, Bhāṣya; refers to III. 14 end (?).

¹² *kapila iva sarvārthasamsiddho bhava; sanaka iva brahmaśarīrī bhava*. The Bhāṣya seems to acknowledge only these two mantras, and only these are given by the Saṃhitā in the Mysore MS., whilst the printed text of the Saṃhitā gives a third one: *gārgī iva sthīraśarīrī bhava*. These mantras are followed in the Saṃhitā by a great number of verses, which, as we learn from Baudh., form part of the Śatābhiṣeka.

¹³ Obviously representing the thousand moons he has seen during his life time.

¹⁴ Saying successively : *rohiṇīgaṇebhyo namaḥ anāvṛṣṭigaṇebhyo namaḥ* (Saṃhitā).—It is not clear which stars (if any stars) are meant.

Praśna III, Khaṇḍa 22a.

(The first partaking of solid food: *anna prāśana*).

Now, in the sixth month, takes place the (first) partaking of solid food (of rice). During the bright half of the moon, on an auspicious day, the āghāra of clarified butter is offered there (*i. e.* in the same fire in which the ceremony at birth has been performed). He pours out

oblations with the mantras, the first of which are those addressed to Dhātr, then he performs the mūlahoma; as formerly the partaking of threefold food¹. Having set down the child which is adorned with some auspicious object, with its face directed toward the east, on a seat (a bunch of grass), he should make the child swallow (six times some) rice boiled in milk with the (six) mantras: “*Bhūh*, I make thee eat the essence of the waters, of the herbs”; “*Bhuvah*, I make thee eat”, etc.; “*Suvah*, I make thee eat”, etc.; “*Bhūh bhuvah, suvah*, I make thee eat”, etc., “May the waters, the herbs be auspicious to thee, may the waters, the herbs be salubrious to thee, O Soandso”²; “May the fire increase (thy) life, energy, glory, insight, strength, valour, power”³. With the mantra: “At every pursuit we invoke the strong one”⁴ etc., he gives him water to sip.

¹ Cp. III. 10 (middle). Must the mother partake? It is not probable that the child is meant.

² See Mantrapāṭha II. 14. 11-14.

³ *āyur agnis tejo yaśo medhām balam vīryam vikramam vardhayatām*.

⁴ Cp. note 21 on II. 6.

Praśna III, Khaṇḍa 22b.

(The ceremony at the return from a journey, *pravāsāgamana*.)

Now, the return from a journey. Taking along the requisites as flowers, cakes, sacrificial fees, and so on, and also the boy, he should, whilst muttering the *kanikradat* and the other hymns⁵, go to the abode of Guha (i.e., the god Kārttikeya or Skanda). Having circumambulated it sunwise, he (enters and) worships Guha (with the flowers, etc.), and makes obeisance to him. With what remains of the flowers and the other objects (from which he had offered to the god) he should then adorn the boy repeating the mantra: “I give to Varada the flowers that remain from (those given to) Guha, the god with six faces, and that have been offered by the Gurus”⁶, changing (the mantra) according to its (i.e. the boy’s) name⁷; he should

⁵ Cp. note 7 on III. 2; *śakunasūktam japan*, the Sūtradarpaṇa.

⁶ *guhasya śeṣam gurubhiḥ supujitam (gurubhis subhājah, the Mysore MS.) puspaṃ dadāmi varadasya śaṇmukhāt*.

⁷ As the Darpaṇa remarks *śaṣṭhyantam nāma nirdiśan*, probably *varada* is here to be taken as the proper name of any boy, instead of which the boy’s name is put in the genitive case.

cause him to repeat the *śānti*⁸, and, then takes him home. When the boy has returned, the father sprinkles water over him with the mantra: "With the splendour of Soma, with the lustre of Agni, with the rays of Sūrya I sprinkle thee"⁹; takes him in his lap and kisses him on the head with the mantra: "For long life, for the splendour (of health)"¹⁰. Then, having made obeisance to a bull and having taken the fingers together with the thumb of the boy's right hand (into his right hand), he lets go the fingers of the boy out of his hand, beginning with the little finger, each of the fingers with one of the five mantras beginning "Agni is long-lived"¹¹. Then, he mutters into his ears, into the right one first, the two mantras: "May he give thee long life throughout"¹² and "Stand firm in Vāyu"¹³. Finally, he causes the boy, who must be directed northward, to make obeisance to the gods, firstly to Brahman, and to his parents and his teacher.

⁸ According to a note in the printed text *śānti* here means *punṇyāha*. Perhaps he must make him say only the mantra *śāmyantu ghorāṇi*, etc. (see note 9 on I. 6).

⁹ *somasya tvā dyumnenābhīṣiñcāmy agnes tejasā sūryasya rāsmibhiḥ (sūryasya suvarcasā, the Mysore MS.)*.

¹⁰ This seems to be not a pratīka, but a whole mantra; to be supplied: *jighrāmi*.

¹¹ Cp. note 12 on II. 6.

¹² Cp. note 4 on II. 6.

¹³ Cp. note 15 on II. 6.

Praśna III, Khaṇḍa 22. c.

(The increasing of the rice-balls, *piṇḍavardhana*.)

Having given water for washing the feet, he should, as formerly¹⁴, feed (the boy) together with the sapīṇḍa-relations (and other persons (*viz.*) learned Brāhmins, with sugared eatables and cooked rice. Then follows the benediction (by the Brāhmins). This ceremony is called in sacred lore "the increasing of the rice-balls"¹⁵.

¹⁴ This refers, according to the Bhāṣya, to the marriage ceremony; then the passage of III. 2 (note 5) may be referred to.

¹⁵ The designation *piṇḍavardhanam* is unclear. In the kindred texts nothing of this kind is found.

Praśna III, Khaṇḍa 23.

(The ceremony of tonsure, *caudaka*.)

Then, in the course of the first or the third year follows the ceremony of tonsure, during the northern course of the sun and the in-

creasing half of the moon under a Nakṣatra of masculine gender. The āghāra is performed. At the end of the mūlahoma ¹ he causes the boy, who is adorned with auspicious ornaments, to sit down to the west of the fire; at his (i.e. the boy's) left side his mother or a Veda-student should hold in the hand cowdung with unhusked rice in an earthenware vessel. The taking of the razor is accompanied by the mantra: "Thou art the blissful one by name"; its sharpening on the stone by the mantra: "Be blissful (O waters) when we touch you" ²; the presenting of the sacrificial fees consisting of a cow and other valuable things is accompanied by the mantra: "May he moisten the hair near the (right) ear" ³; the sprinkling of water on the head by the mantra: "May the waters moisten thee for life, for old age, for splendour" ⁴; with the mantra: "O herb, protect him" ⁵, he should lay on the head of the boy, together with some akṣatas, two darbha-grass-stalks with their shoots, one east-pointed, one north-pointed. On these he should lay the razor with the mantra: "O knife, do not hurt him" ⁶. With the (four) mantras: "The upward pointed herbs, I commence shearing these, obedient to the gods" ⁷; "The razor, with which he has shaven, ⁸ etc., "With the razor with which Pūṣan has shaven Agni and Indra, that they might attain long life, therewith I shave thee" ⁹, and "Thou So and so! with long life, with splendour (I shave thee) in order that thou mayst long be living" ¹⁰, he should shear off, beginning at the east side and continuing according to the course of the sun, a piece of each grass-stalk, together with some hairs (and put the hair and the grass in the earthenware vessel). Then,

¹ This is far from clear, the *mūlahoma* being prescribed later on.

² See Hir. gr̥hs. I. 9. 11.

³ *godānam unaktu*, the printed text of the Saṃhitā, *godānam unmatu* the Mysore copy; it should be read *godānam unattu*. There is not the least doubt that *godāna* signifies: "the part of the head close to the ear" (German "Backenbart"). But the Sūtrakāra apparently interprets it as: "gift of a cow." Moreover, this quasi-mantra is based on a misunderstanding of the usual prescription *godānam unatti* (!).

⁴ See TS. I. 2. 1. a.

⁵ See ib. b.

⁶ See ib. c.

⁷ *ūrdhvāgrā* (thus the Saṃhitā) *oṣadhīr devaśrūr etāni pravape* (the last words are TS. I. c. d.).

⁸ Cp. note 8 on II. 5.

⁹ *yena pūṣā bṛhaspater agner indrasya cāyuse 'vapat | tena te vapāmi* (Cp. Hir. gr̥hs. II. 6. 10).

¹⁰ *asāv āyusā varcasā yathā jyok samanā asāḥ* (cp. Hir. I. c.).

with the mantra: "And that we may long see the sun"¹¹, he should divide the locks of hair which must remain on the crown of the head (the *sikhā*): in accordance with his Ṛṣi-ancestors, he should divide them so as to leave one single toplock, if he invokes in his pravara at the Śrauta-sacrifices one Ṛṣi; two, if he invokes two; three, if he invokes three; five, if he invokes five; seven, if he invokes seven Ṛṣis; for one who invokes no Ṛṣi-ancestors, one only. With the mantra: "Here I conceal the bad lot of So and so, son of So and so. May he be superior to his enemies"¹², he hides (the earthenware vessel with the shorn hair) at the root of an udumbara-tree, or of a grass-plant, or in the cow-stall. Then, he adorns the boy, who has been washed, with a garment and other ornaments; makes him sit down to the south (of the fire), and performs the five Prāyaścitta-oblations¹³; the oblations with the mantras: "May Dhātṛ give", etc.¹⁴; the five with the mantras addressed to Varuṇa¹⁴, and the mūlahoma¹⁴. Then, follows the benediction (the Puṇyāha). On the barber (who has performed the shaving proper) he bestows a present of boiled rice; on the teacher a cow and other sacrificial fees. Then, take place the worship of the gods and the satisfying of the Brāhmins with food.

These are the eighteen sacraments relating to the body¹⁵.

End of the third Praśna.

¹¹ Fragment of a mantra (cp. Hir. II. 6. 10).

¹² See Mantrapāṭha II. 7-12.

¹³ Cp. note 4 on III. 4.

¹⁴ Cp. I. 16-18.

¹⁵ Here ends according to the Sūtradarpaṇa the sixth Prakaraṇa.

FOURTH BOOK.

Praśna IV, Khaṇḍa 1.

(The mess of boiled rice: *sthālīpāka*.)

Now, (we shall explain) the offering of the mess of boiled rice¹. Standing behind the fire with his face directed to the east, he keeps (once or twice) his breath suspended. Having tied together twenty-

¹ Some of the MSS. here insert the word *parvaṇi*: "at the knot, i.e. at the full- or new-moon day"; the word may have been interpolated from III. 6. beg.

one fuel-sticks and the darbha-grass-blades, and, having put together to the north of the fire the darvī (or ordinary wooden) spoon, the sruca, the sruva, the vessel for the praṇīta-water, the earthen pot for the melted butter and the earthen pot for the mess of rice, all with their mouths (*i.e.* their upper sides) turned downward, he should, with the mantra: “Take me out of the sin that I have done”², etc., take out the fire³ (put it on the agnikunḍa⁴) and kindle it with the fuel-sticks. Having wiped around the vedi⁵, and having scattered the darbha-grass on it, beginning at the east and ending at the north, he sprinkles the fuel-sticks, etc., and the agnikunḍa. He (now turns the sacrificial vessels with their mouths upward) puts down (to the west of the fire) the vessel for the praṇīta water, and, having laid on it the pavitra-grass-stalk, he fills it with water with the mantra: “By means of the earth I shall draw the water”⁶, etc.; having strained it in the manner as described formerly⁷, he deposits it to the north (of the fire). He now takes the pot for the clarified butter, consecrates the butter as described formerly⁸, boils, in the manner as described under the ritual of the fourth day⁹, a mess of rice destined for Agni in the earthen pot for the mess (the *sthālī*). Having heaped together the fire¹⁰ (*viz.* the burning coals which were dispersed), and, with the mantra: “On the impulse of god Savitrī I take thee with the arms of the Aśvins, with the hands of Pūṣan”, having taken the wooden spoon (the darvī),

² See Mantrapāṭha II. 15. 12 (without the first word *uddhriyamāṇa*).

³ What precisely is meant by *uddhārya* is not clear; a note in the printed text: *uddhārya kuṇḍād uddhṛtya pratisṭhānam kṛtvā indhayet*; the Bhāṣya runs: *kuṇḍād uddhāryāyatane nidadhyād anyatrāropitam agniṃ laukikāgnāv avaropya hutvā* (r. *hṛtvā* ?) *gniṃ mantrenoddhṛtyāyatane nidhāya*, etc. The mantra is used in the Śrauta-rite, when the fire is taken out of the gārhapatya and put on the āhavanīya.

⁴ For the *agnikunḍa* cp. I. 8.

⁵ Probably not the girdle around the agnikunḍa is intended, but the place behind the fire, where the utensils are put down.

⁶ Cp. note 15 on I. 11.

⁷ Cp. I. 11, with the mantra: *devo vaḥ savitā*, etc.

⁸ Cp. I. 12. ⁹ Cp. III. 5, second half.

¹⁰ The MSS. of Mysore and Lahore read *agniṃ samūhya*, and thus also the Prayoga. The other MSS. and the Bhāṣya present *agniṃ parisamūhya* (“having-wiped with moistened hand around the fire”), but the Bhāṣya explains: *vyas tāṅgārān ekikṛtya* and the printed text, putting *pari* in brackets, explains as the Bhāṣya.

he washes it out, deposits it with its point to the north; sprinkles water around (the fire)¹¹; takes up the (twenty-one) fuel-sticks and smears melted butter (on their bases and tips)¹². Laying apart (from these) one stick for the *anūyāja*¹³, he puts down the three pegs¹⁴ and the two sticks for the *āghāra*, in the manner as described formerly¹⁵; with the mantra which serves for restraining the breath¹⁶, he throws the remaining fifteen sticks into the fire¹⁷. Having sacrificed with melted butter the two *āghāra*-pourings¹⁸, he offers, with the mantras: "To Agni, *svāhā*" and "To Soma, *svāhā*", (the two butter-portions)¹⁹. In the wooden spoon he now takes (a part of) the mess of boiled rice, after having made in the spoon an underlayer of melted butter; then, he cuts off (with thumb and forefinger in the spoon) a portion of the *caru* and sacrifices it, with the mantra: "To Agni, *svāhā*"; then a second part, with the mantra: "To Agni *sviṣṭakṛt*, *svāhā*". Now, he throws into the fire the stick reserved for the *anūyāja* and pours (on this stick) the oblations to *Prajāpati*, those with the *Jaya*-formulae, and those with the *vyāhṛtis*²⁰. Then, follow oblations, with the mantras: "Protect us, Agni, from sin, *svāhā*"²¹, etc., and, finally, the *sviṣṭakāra*-oblations²². Having poured water around (the fire)²³, he moves the *pranidhi*-(vessel) from its place²⁴. Having smeared the ashes on himself, and, having sprinkled himself²⁵, he addresses the *Vaiśvānara*-hymn²⁶ to the fire,

¹¹ With the mantras: *adite 'numanyasva*, etc. (cp. I. 9, middle).

¹² *ājyam anakti* refers to I. 14 beginning.

¹³ The exact meaning of the term *anūyājam* (properly we ought to have *anūyājārtham*), which occurs only in this khaṇḍa, is not clear. Further on (text, page 54, line 13) the word seems to be used as synonymous with the usual expression *mūlahoma*.

¹⁴ Cp. I. 10 end and I. 11 beginning.

¹⁵ With the mantra: *vītihotram*, cp. I. 11.

¹⁶ *Viz. om bhūr bhuvah suvah*, etc., cp. II. 4.

¹⁷ This part of the rite corresponds in a sense to the *sāmidhenī*-ritual of the *Śrauta*-sacrifice.

¹⁸ Cp. I. 15 beg.

¹⁹ Cp. ib.

²⁰ Cp. I. 18 end.

²¹ The mantras agree with TĀ. X. 5 (1); TĀ. II. 18. 1 (*kāmāvakīrṇo 'smy avakīrṇo 'smi kāma kāmāya svāhā*; *kāmābhidrugho 'smy abhidrugdho 'smi kāma kāmāya svāhā*; ib. 8 (but . . *saṃ indrah saṃ pūṣā saṃ dhātā saṃ bṛhaspatiḥ*, and at the end *karotu mā svāhā*); the last mantra agrees with *Mantrapāṭha* II. 3. 2.

²² Cp. I. 19 beginning.

²³ With the mantras *adite 'nvamaṃsthāḥ*, etc., cp. I. 20.

²⁴ Cp. ib.; here there is only one *pranidhi*-vessel.

²⁵ Cp. I. 20 end.

²⁶ Cp. note 15 on I. 21.

standing before it; takes, with the mantra destined for restraining the breath, the darbha-grass-stalks away from the four *diśas*, after he has sprinkled them with water²⁷, and, keeping apart two of them, throws the others into the fire as he repeats the mantra: "Let the waters, the herbs, swell"²⁸. Then, he takes these two and throws them also into the fire, having sprinkled them, with the mantras: "To Agni, *svāhā*" and "To Soma, *svāhā*". He throws into the fire the three pegs and the two sticks for the āghāra.

If he is unable to retain and maintain the fire, he should make it enter into a kindling stick or into himself or into the fire-drill, thus it is declared (in sacred lore).

²⁷ Cp. I. 21.

²⁸ Cp. note 7 on I. 21.

Praśna IV, Khaṇḍa 2.

(The partaking of the first fruits: *āgrayaṇa*.)

When the time has come for the partaking of the first fruits, *viz.* of rice, wild rice, millies, or barley, he boils in an earthenware vessel a mess (of rice, or wild rice, etc.,) destined for the deities (of the *Āgrayaṇa*), and sacrifices (separately) also the new grains, which he has cooked, repeating the mantras: "To Agni, *svāhā*. To Indra and Agni, *svāhā*. To the All-gods, *svāhā*. To Soma, *svāhā*. To Heaven and Earth, *svāhā*. To Agni *sviṣṭakṛt*, *svāhā*". Then, he sacrifices to the Fathers with the mantras: "To the hundredfold armed"¹, and "The four paths that go between heaven and earth"¹. Then, being sacrificially invested², he makes oblations (of clarified butter) with the mantras: "Summer, winter", "To the Idu year", "Better than good"³; and, with the three mantras, the first of which begins: "Guardian of life art thou, Agni"⁴, and, finally, with the *vyāhṛtis*. Then, he performs a bali-offering to the Fathers⁵ to the south (of

¹ See TS. V. 7. 2. d and e.

² This proves, that the two lastly mentioned āhutis are performed *prācīnā-vītinā*. The connection of the Pitaras with the *āgrayaṇeṣṭi* is found only in our Sūtra.

³ See TS. I. c. f, g, h.

⁴ See TS. I. 1. 13. i, k, l, m (the last two reckoned by the Vaikhānāsīyas as one single mantra).

⁵ Saying: "To the Fathers, obeisance" (*pitṛbhyo namaḥ*).

the fire) on the ground. Having with the mantra : “ May the Dhruvā swell with clarified butter ”⁶, filled his mouth with (some of) the (new) grain (that is left over, and eaten these), he rinses his mouth and strews the remaining grains inside his dwelling⁷ repeating the mantra : “ Thou art the highest Lord ; lead me to the highest wealth. Winter has come down again to us ”⁸.

He who adheres to the peculiar mode of leading the life of a Śālīna⁹, or of a Yāyāvara⁹, or of suchlike, observes in this manner his duties of a householder, thus says sacred tradition¹⁰.

⁶ See TS. I. 6. 5. a.

⁷ *antarvaṃśe*, note in the printed text : *pradhānavamśe*, the Prayoga : *grhadeśe*, the Bhāṣya : *grhamadhyasthavārūṇigrhe* (?) *paribhidiṣṭe* (thus the MS.). The corresponding passage in the Āp. gr̥hs. (19. 7) has : *agārastūpa udvidhyet*.

⁸ See Mantrapāṭha II. 18. 1–2 (the last mantra is not intended to accompany this act ! Cp. Āp. gr̥hs. 19. 8, 9).

⁹ Cp. below, VIII. 5.

¹⁰ This last sentence refers apparently not to the Āgrayaṇa especially, but to all the rites hitherto described.

Praśna IV, Khaṇḍa 3.

(The Aṣṭakā.)

Now, the Aṣṭakā. In the second half of the months of Māgha and Prauṣṭhapada, on the eighth day, he should perform the Aṣṭakā, (or) on the seventh, the ninth, or the thirteenth day.

On the preceding day, at evening, he should invite and receive with due honour some Brāhmins, who study the Veda, are well conducted, are undefiled and who do not belong to his gotra : an even number, at least two, for the sacrifice to the All-gods ; an uneven number, at least three, for the sacrifice to the Fathers, or one only for each group. On the next day, during its latter part, he should bring his fire for domestic worship in order on a clean spot ; perform in it the Vaiśvadeva-āghāra¹ ; wash the sthālī, and throw rice, with the mantras : “ To the Allgods agreeably I pour out ”, “ To the Fathers agreeably I pour out ”, into the earthenware vessel (the sthālī), and boil a mess of rice mixed with sesamum as also (on ordinary fire) cakes, etc. Having besmeared to the south of the fire the circular spaces (where the seats

¹ Cp. I. 15 end and V. 14.

for the Brāhmins are to be prepared), in the manner as described under the Nāṇḍimukha², and, having prepared their seats as he repeats the mantra: "Let there be a seat"³, he makes them take places on the seats which are strewn with darbha-grass and sesamum-corns⁴, and adorns them with garments, ear-rings, etc.; the Brāhmins, representing the All-gods, are seated with their face toward the west and in a row ending at the north. He honours them with flowers, etc. The Brāhmins representing the Fathers, are seated with their faces turned to the north and in a row ending at the east. He honours them with perfumes, etc. Having poured, with the mantra: "(To the Fathers), *svadhā namaḥ*", water mixed with sesamum on their hands⁵, he should say: "Let your honour approach"; and they should answer: "Om, yes, I will approach". When he has said: "I will perform the offering into the fire" ("I will perform the agnaukaraṇa"), and, having received their assent, as they answer: "Do it", he pours water around the fire and performs oblations with clarified butter: for the All-gods, with the mantras: "Let every man"⁶, "May all the Maruts"⁶, "None other than thou, Prajāpati"⁷, "The high born self-existent, at first within the great ocean conceived the right germ, whence Prājāpati is born"⁸, "May the milk-draughts be united"⁹, "Soma, thy wondrous aids"¹⁰, then, the libations to Rudra¹¹, to Brahman¹¹, to Viṣṇu¹¹ and, finally with the vyāhṛtis. For the Fathers he performs oblations in the manner of the Sapīṇḍikaraṇa¹². Then, having besprinkled the boiled mess with clarified butter, with the mantra: "(I besprinkle with clarified butter) the food for the gods" (for the Allgods) and, with the mantra: "(I besprinkle with clarified butter) the food for the Manes" (for the Fathers), he sacrifices (with the same mantras, which have served for the agnaukaraṇa) a part from it, mixing with it parts of the cake. He, then, brings near a cow, slaughters it after the manner

² Cp. II. 1.

³ Cp. note 6 on II. 1.

⁴ With darbha-grass and barley for the All-gods, according to the Bhāṣya.

⁵ In the hand of those who represent the Fathers with the words: *pitṛbhyaḥ svadhā namaḥ*; in the hand of those who represent the All-gods he gives water mixed with barley, saying: *viśvebhyo devebhyaḥ svāhā namaḥ*.

⁶ Cp. note 5 on III. 17.

⁷ Cp. note 3 on I. 16-18.

⁸ Agrees with Āśv. śra. X. 9. 5.

⁹ See TS. IV. 2. 7. n.

¹⁰ See TS. IV. 1. 11. b.

¹¹ Cp. successively note 7 on III. 17, note 8 on III. 17, note 6 on III. 17.

¹² Cp. VI. 14 end (from *agnaye kavyavāhanāya* on).

of the Paśubandha¹³, extracts the omentum, and, having raised it, sacrifices of it, when it is roasted, with the mantra: "Convey the omentum, O Agni, to the Fathers"¹⁴, according to the tradition of some authorities¹⁵.

¹³ In the Śrautasūtra, X. 15.

¹⁴ See e.g. Mantrapāṭha II. 20. 28 (corrupt in both copies of the Saṃhitā).

¹⁵ This implies that eventually the cow may be replaced by a cake.

Praśna IV, Khanda 4.

(The Aṣṭakā continued.)

Then, he should prepare to the south-west of the fire, in the manner of the ekoddiṣṭa-ritual¹, the spot where the piṇḍas or rice-balls are to be deposited and in the southern part of this spot a pit in the ground². On the place destined for the piṇḍas he should, with three blades of darbha-grass, draw one single furrow ending in the south, with the mantra: "Being dug up"³. Repeating the gāyatrī-verse, he sprinkles water on this place and strews on it an uneven number of southward-pointed udumbara-leaves and darbha-blades together with sesamum-corns with the mantra: "I destroy all that may contain anything unholy; slain by me are all the Asuras and Dānavas; the Rākṣasas, the Yakṣas, with Piśāca-groups are slain by me and the Sorcerers all"⁴. He now fills with water, as he repeats the mantra: "For thriving thee" a vessel in which a bunch of grass and akṣatas have been deposited, bows, with the mantra: "May the Fathers be gracious to me", invokes the Fathers with the mantra: "May the Fathers come to me"⁵, etc. and, directing himself to the south, honours them (with perfume, etc.). With the mantra: "May there come to me the instigation of strength"⁶, etc., he cleans a vessel

¹ Cp. V. 13.

² The pit, that in some Sūtras plays an important role.

³ Cp. note 9 on I. 9.

⁴ The mantra is known only from the Kāṭhaka-gr̥hyasūtra. It runs according to the Vaikhānasīya-saṃhitā (the var. readings of Kāṭh. gr̥hs. are given in brackets): *nihanmi sarvaṃ yad amedhyato (amedhyavad) bhaved dhatās ca sarvāsura-pānavā (sarve 'sura') mayā | rakṣāṃsi yakṣāḥ sapiśācasan̄ghā (sapiśācaguhyakā) hatā mayā yātudhānās ca sarve*.

⁵ The mantra is taken from Baudhāyana (Cp. W. Caland, Altindischer Ahnencult, page 259): *ā ma āgantu pitaro devayānān samudrān salilān savarṇān | asmin yajñe sarvakāmāṃ llabhante 'kṣīyamāṇān upaduhyanām imāḥ (var. imān)*.

⁶ See TS. I. 7. 8 n

and, with the mantra: “Agni, Indra and Varuṇa”⁷, etc., he puts into it the mess (of boiled rice mixed with sesamum). By means of a blade of darbha-grass he divides it into eight parts and, having made (from these eight parts) rice-balls mixed with clarified butter, he lays with his two hands, holding the left hand above the right hand, and with the mantra: “May this boiled rice grant every desired object, may it be endless and not be diminished”⁸, etc., the rice-balls down (on the place destined for them), saying: “For the Fathers, for the Grandfathers, for the Great-grandfathers, for the groups of paternal relations, for the wives of the Fathers, for the wives of the Grandfathers, for the wives of the Great-grandfathers, for the wives of the paternal relations I lay down the piṇḍa”⁹. According to some authorities, he presents in the same manner rice-balls to the Fathers, Grandfathers, etc. of his mother. Then, he should present (to these same groups of ancestors) eye-salve, tooth-brushes, thick sour milk, barley meal, honey, condiments, sugar-cane, and fruits of the jujube tree. Having covered them with a winnowing-basket, he should throw on it flowers, sesamum-corns, akṣata and blades of kuśa-grass. Now, he pours water with the mantra: “The waters that convey vigour”¹⁰, etc. around (the piṇḍas) and, having presented (the Manes) with (the rest of the) water (in his two hands), he fills, as he repeats the mantra: “I worship ever the fathers, the body-less and the embodied ones, of radiant lustre, the wise ones, whose eye is Yoga”¹¹ the pit in the ground with the water that

⁷ The mantra, highly corrupt, runs: *agnir indrāvaruṇāv u ha sandhyāca* (°*varuṇada dhuhasandhyāca*, the Mysore copy) *tvam eva varuṇam asīndram asi | urvāloko 'si tvam ca vāloko 'si prāṇo 'si agnir asi madhumān udare 'si pradyoto 'sy amho 'si satyāyānāndho 'si* (var. *udaro 'si pratyodo 'sy abhyamho sy asatyayānāndho si*) *sarvam asi sarvadhā asi hṛcchokaṃ menir daha* (var. *hara*) *pāpmānam upadhvaṃsa duruktam upadhvaṃsa sūryaḥ | tvam no agne praṇītānām agre praṇītānām bhūpate bhuvanapate brahmaṇaspate bṛhan nidhumkṣva.*

⁸ *ayam odanaḥ kāmādugho 'stv anandho 'kṣīyamāṇaḥ surabhiḥ satvakāmi | satye 'vatīṣṭhatv ājarārthabhūtaḥ svadhā devānām amṛtaṃ tarpayantu me.*

⁹ Cp. also V. 15. The plural “the Fathers” is only comprehensible, if we start from a single noun “the Fathers,” wherein the other more remote, ancestors are comprised.

¹⁰ *ūrjaṃ vahantīḥ svadhayā vandamānās tās te sravantīḥ* (var. *sravanti*) *syonāḥ | ūrjaṃ vahanti svadhā mā kṣīyatodakāḥ kṣīram udakaṃ ghṛtaṃ madhu payaḥ kilālaṃ parisṛtaṃ* (cp. Vāj. S. II. 34).

¹¹ *amūrtinām samūrtinām pitṛṇām diptatejasām | namasyāmi sadā teṣām jñāninām yogacakṣuṣām.*

has remained in the vessel. With the remains of the mess of boiled rice and with other food, cakes and condiments, he should feed unto satiety the Brāhmins in the manner as formerly¹² described. When these are well satisfied, the Fathers are satisfied. While they eat, restraining their speech, he should recite to them the Ṛk-verses addressed to the Manes. Having purified what is left over, he should there throw about boiled rice¹³. When the Brāhmins have rinsed their mouth, he offers them perfumes to scent the breath (betel, etc.) and gives them silver, sesamum or gold as a fee and cows, vessels of bell-metal, carriages, slaves, beds, seats and the like and coverings, to the best of his ability. What is left over of the (mess of) boiled rice he shows them (*viz.*, he asks them what he must do with it) and he must do with it as they say. All the acts, except the rinsing of the mouth, the purifying of the remnants, the causing them to rise and the dismissal¹⁴, must be performed first in respect to the All-gods (*i.e.*, the Brāhmins who represent the All-gods), otherwise, the bad spirits (the (Rākṣāsas) would take away (the merit of the act, or the essence of the piṇḍas). Having saluted respectfully the Manes, with the mantra: “Homage to your taste, O Fathers”¹⁵, etc., he should remove the rice-balls. Having paid homage to them¹⁶, now that they have finished their meal, with the mantras: “May there be boundless satiety through honey, food (?), sesamum and water, through ghee, boiled rice, cakes and food, through wreaths, clothes, ornaments and the like. May they be continually satisfied, increasing the welfare of my family”¹⁷ and: “May there come to me the instigation of strength”¹⁸, he causes them to rise with the mantra: “Arise, Ye Fathers”¹⁹, etc., and makes them depart with the mantra: “Go away, ye Fathers”²⁰, etc. At the end of the closing ritual he replaces the mantra: “Eaten by

¹² As at the Nāndī mukha śrāddha, II. 2.

¹³ Cp. Baudh. gṛhs. II. 16 : *trptān apa ācamanyyāśayeṣu annaśeṣān sampra kirati ye agnidagdhā . . iti.*

¹⁴ These acts, then, so it seems, may be performed simultaneously or (so the Bhāṣya) firstly for the Brāhmins who represent the Fathers.

¹⁵ See TS. III. 2. 5. s.

¹⁶ To the Brāhmins, according to the Bhāṣya ; but (see the mantras) it could also mean : “To the Fathers.”

¹⁷ *astu trptir ameyā hi madhudhāmatilodakaiḥ | ghṛtapāyasāpūpānnasragvastrā-bharaṇādikāiḥ | trptā bhavantu satatam mama vaṁśavivardhanāḥ.*

¹⁸ Cp. note 6 on IV. 4.

¹⁹ See Āp. śrs. I. 10. 6.

²⁰ See TS. I. 8. 4. f.

Agni”²¹ and the mantra: “Digested by Agni”²¹ by the mantras: “Eaten by the Fathers” and “Digested by the Fathers”²² and (at the end) he replaces his fire at its place²³ and performs the five (daily) “great sacrifices”²⁴.—One who is poor should, thinking: “This here is my Aṣṭakā” burn a bush of dry grass with his fire or give to a learned Brāhmin a drink of water²⁵, thus it is declared.

²¹ Cp. notes 16 and 18 on I. 19.

²² This seems to imply, that now follows the ritual of I. 19—21.

²³ Cp. IV. 3: *deśe śucav ādhāya*.

²⁴ Cp. Manu III. 265.

²⁵ Cp. Baudh. gr̥hs. II. 16; *api vānūcānebhya udakumbhān āhared. .api vāranye 'gninā kakṣam upośed eṣā me 'ṣṭaketi*.

Praśna IV, Khaṇḍa 5.

(The sacrifice of rice-balls to the Fathers: Piṇḍa-pitṛyañña).

Now, follows the description of the sacrifice of rice-balls to the Fathers, which he should perform on the day of new moon¹.

Having on the preceeding day torn out, with the mantra: “May (the part) of the waters, which is sacrificial and sacred, being united with the gods, be auspicious to me. May he who cuts you not come to harm; may I live a hundred autumns,”² stalks of kuśa-grass together with their roots (of which the roots are not cut off), he fetches, “the at once torn grass-stalks”, having severed them with one stroke (of the sickle from their roots).³ After he has passed the night near (his fire), the adhvaryu should on the following day, wearing his sacred thread over his right shoulder, put ready to the south-west of the dakṣiṇāgni the earthen pot for the mess of rice, the earthen pot for the clarified butter, the sruc (i.e. the juhū) and the sruva, the fuel sticks, the mekṣaṇa, the vessel for the idā, the wooden sword, the winnowing basket, the mortar and pestle, and what further will be needed, one by one⁴. Having, with the mantra: “Driven away are the Asuras, the

¹ In all Sūtra-texts, with the exception only of Gobhila, this sacrifice which belongs to the Śrauta-rites, is treated in the Śrautasūtra.

² See T. Br. III. 7. 4. 9—10.

³ So the roots of the *sakṛdācchinnaṃ barhis* must be cut off immediately after it has been torn out. This rests probably on the wording of the accompanying mantra. Cp. Āp. śrs. I. 7. 4. Note again the masculine gender of *barhis*.

⁴ Not taking them in pairs, as is done usually.

Rākṣasas and the Piśācas, who dwell on the earth. May they go from here elsewhere, where it lists them,"⁵ wipes all around the vedi,⁶ he strews, with the mantra: "Come hither, O Fathers,"⁷ etc., the grass, which has been severed with one stroke, around the dakṣiṇāgni. Having filled with rice as he repeats the mantra: "Agreeably to the Fathers I pour out," the earthen vessel over which he holds a "cleaner" (*i. e.* a grass-stalk), he touches the vessel with the same mantra and, having thrown the rice in the same way into the winnowing basket, he touches it (in the same manner). He now spreads to the south or the west of the dakṣiṇāgni the hide of a black antelope with the neck-part to the north-west, puts thereon the mortar with its opening upwards and throws in it the rice. Then, the mistress of the house threshes the rice (in the mortar with the pestle) and, without separating (the threshed rice from the husks in the winnowing basket), winnows once.

The adhvaryu, having in the earthen vessel washed with water once the unhusked grains, boils the mess over the dakṣiṇāgni, so that the corn grains are left 'living' (*i. e.* not broken or ground) and not steeped (in too much water). Having then deposited to the south (of the dakṣiṇāgni) on darbha-grass the vessel containing the mess and the mekṣaṇa, he sprinkles the mess, when it is boiled, with uncleaned melted butter, deposits it on the vedi and, with the mantra: "May the Fathers be pure. May the Grandfathers be pure. May the Great-grandfathers be pure", pours, by means of a bunch of grass, water around it. Being sacrificially invested, he offers fuelsticks into the dakṣiṇāgni, sprinkles clarified butter on the mess of rice and, cutting by means of the mekṣaṇa small portions of it, sacrifices these with the mantras: "To Soma the conveyor of the food of the Manes, *svadhā, namaḥ, svāhā*. To Soma who is accompanied by the Fathers, *svadhā, namaḥ, svāhā*. To Yama⁸ the Lord of the Angiras, *svadhā, namaḥ, svāhā*". Having taken from this fire a single smoking firebrand he throws it, with the mantra: "May the Asuras go hence"⁹, etc., down

⁵ *apahatā asurā rakṣāṃsi piśācā ye kṣayanti pṛthivīm anu | anyatreto gacchantu yatraiṣāṃ gatam manah.*

⁶ According to the Bhāṣya and a note in the printed text the nether girdle (*adhomekhalā*) is meant.

⁷ See Hir. gṛhs. II. 10. 5.

⁸ *yamāya cāṅgiraspataye*, thus runs according to the Mysore copy the mantra. The word *ca*, however, cannot have belonged originally to the mantra!

⁹ See Āp. śrs. I. 8. 7, but the Vaikhānasa-mantra is rather corrupt.

to the west on the vedi and, when it has left off smoking, throws it away.

Praśna IV, Khaṇḍa 6.

(The sacrifice of rice-balls to the Fathers, continued.)

The Yajamāna (i.e. the person on whose behalf the sacrifice is performed), wearing his sacred thread over his right shoulder, draws a line at the south-eastern part (of the fire) with the wooden sword, sprinkles water thereon, deposits on it the wooden sword, and satisfies on it, with the mantra: "On the shore of the current"¹, etc. (the Manes) with water; to the west (of this line) on the grass which had been severed by one single stroke, he worships his Fathers, Grandfathers and Greatgrandfathers, and presents, with his hand turned downward and with the mantras: "This for thee, O Father So and so, and for those who are with thee. This for thee, O Grandfather So and so, and for those who are with thee. This for thee, O Greatgrandfather So and so and for those who are with thee"², the rice-balls to them, each separately, ending in the south. With the mantras: "Anoint thine eyes, O Father So and so. Anoint thine eyes, O Grandfather So and so. Anoint thine eyes, O Greatgrandfather So and so"³, he presents to them salve for the eyes, and with the mantra: "Here are garments for you, O Fathers; take not unto ye anything other than this"⁴, he gives them a mattress and pillow, garments and salve for the body. Having, as formerly indicated⁵, and with the mantra: "The waters that convey vigour"⁶ poured water around each rice-ball, and, having poured out three handfuls of water from his joined hands, he salutes the Fathers respectfully in the same manner (as at the Aṣṭakā)⁷ and makes them depart⁸. Then he betakes himself, with the mantra: "Prajāpati, no other than thou"⁹, to the gārhapatya and addresses this fire respectfully, standing before

¹ Cp. note 9 on I. 4.

² *etat te tatāsau ye ca tvām anu; etat te pitāmahāsau ye ca tvām anu; etat te prapitāmahāsau ye ca tvām anu*, cp. TS. I. 8. 5. b.

³ The mantra is utterly corrupt!

⁴ See Āp. śrs. I. 10. 1 (without *no*).

⁵ Cp. IV. 4.

⁶ Sp. note 10 on IV. 4.

⁷ With the mantra: *namo vaḥ pitaro rasāya*, cp. note 15 on IV. 4.

⁸ With the mantra: *pareta pitarah*, cp. note 20 on IV. 4.

⁹ See TS. I. 8. 14. m.

it, with the mantra : “ Whatever hurt we have done to atmosphere, to earth, to sky, to mother or to father, may the gārhapatya-fire free me from this sin ” ¹⁰, etc.

He who has not established his fires for the śrauta-sacrifices should perform the same ritual but boil the rice-mess over his fire for domestic worship, and, as this fire has not been consecrated, he should address his fire respectfully with the mantra : “ Whatever hurt we have done ”, but omit the word “ gārhapatya ” ¹¹.

The middlemost of the three rice-balls he (*i.e.* the Yaḥamāna) gives to his wife, with the mantra : “ I give thee to partake of the juice of waters and herbs. Conceive a perfect (?) fruit ” ¹², and makes her eat it while she repeats the mantra : “ Put into me, O Fathers, a fruit, a boy wreathed with lotuses, that here may be a man ” ¹³. She gets a male child.

In case the Yaḥamāna has two fathers ¹⁴, he gives the rice-ball destined (for his father) in the manner as has been described and, then, fixes, whilst giving this one ball, his thought on those two fathers, muttering the mantra : “ When my mother has deviated (from her duty as a wife), when she has acted against her vow of faithfulness, may my father accept that seed ; may another one fall down empty ” ¹⁵.

He should bow ¹⁶, with the mantras : “ Do ye, O Fathers, rejoice there each according to your share ” ¹⁷, etc., throw the grass that has been severed by one single stroke in the fire ¹⁸, with the mantra : “ The Fathers who, one in form and one in mind ” ¹⁹, etc., and fetch the vessels in pairs, so it is declared (in sacred tradition).

¹⁰ See TS. I. 8. 5. k.

¹¹ Cp. Āp. śrs. I. 10. 21.

¹² See *ib.* 10.

¹³ See *ib.* 11.

¹⁴ An adoptive father beside his natural father (who are both deceased).

¹⁵ The meaning of this verse, which agrees with Āp. śrs. I. 9. 9, rests uncertain. We may explain *pitā vṛñktām* as well as *pitā vṛñktām* or as *pitā (ā) vṛñktām* ; probably the verse was originally intended for a son born out of wedlock ; cp. also Manu IX. 20.

¹⁶ This act we would expect immediately after the giving of the piṇḍas.

¹⁷ See TS. I. 8. 5. b^b, and c.

¹⁸ Cp. Āp. śrs. I. 9. 10-13.

¹⁹ See *e.g.* op. cit. I. 9. 12.

Praśna IV, Khaṇḍa 7.
(The śrāddha.)

Now, the śrāddha¹. Month after month on any day of the second half of the month, but not under the constellation under which he has been born, the whole rite of the Aṣṭakā, beginning with the invitation to the Brāhmins, should be performed. Having sacrificed from the clarified butter and the mess of boiled rice, and, having taken boiled rice for the rice-balls in a vessel, and, having fed the Brāhmins, he presents, with the mantra: "Homage to your taste, O Fathers"², the first rice-ball to the Fathers, and, with the mantra: "Homage to you, O Fathers, amiable ones"³, the second and the third rice-balls to the Grandfathers and the Greatgrandfathers. The difference (from the Aṣṭakā ritual) is this that (at this occasion) he gives the rice-balls (only) to his Fathers and their wives⁴. If his father is still living, the piṇḍas must not be given; he should satiate him (*i.e.* his father) according to his wish with rice and suchlike eatables⁵.

Month after month, on the death day⁶ of a paternal relation he should present to this newly deceased relation one single rice-ball and feed one single Brāhmin⁷. Up to the end of the year (after a decease) he should not perform the monthly śrāddha nor the aṣṭakā; according to some up to the sapinḍikaraṇa⁸. (At this occasion, *i.e.* at the sapinḍikaraṇa) should take place the worship of the formerly deceased relations as well as that of the newly deceased one. The worship of the Fathers and that of a newly deceased near relation, all that is called śrāddha. It is said in sacred lore that the piṇḍapitryajña should take place (during the year before the sapinḍikaraṇa).

¹ Properly: "the act of faith" (*śraddhā*).

² See note 15 on IV. 4.

³ This mantra seems not to be recorded in the Saṃhitā. So we do not know if it is a pratīka only.

⁴ He gives, then, at this occasion the piṇḍas to six deceased persons, whilst at the Aṣṭakā (see IV. 4) eight are given; here the piṇḍas destined for the *jñātivargas* and for the *jñātivargapatnīs* are omitted.

⁵ Perhaps, after all, the reading of two MSS. *piṇḍo na nirvāpyaḥ* ("the rice-ball must not be given") is preferable. Then the sense would be: "If his father is still living the rice-ball must not be given to him, but he is to be entertained along with the invited Brāhmins", cp. Manu III. 220: *dhriyamāṇe tu pitari..vipravat.. tam śrāddhe śvakam pitaram āśayet.*

⁶ On the day in each month corresponding to the day on which the decease had taken place.

⁷ This is the ekoddiṣṭa-śrāddha, cp. V. 13.

⁸ Cp. V. 14, 15.

Praśna IV, Khaṇḍa 8.

(The sacrifice on the day of full moon in the month of Caitra: *caitrī*.)

Now, the sacrifice¹ in the month of Caitra. On the day of full moon in the month of Caitra (March-April) having cleansed his house and having adorned (it with garlands, etc.), the masters of the house (*i.e.* the husband and the wife) should adorn themselves with new under- and uppergarments, flowers and other ornaments. Having performed the āghāra, and, having boiled for the deities (for which the sacrifice is destined) in an earthen vessel a mess of rice, he pours out oblations of clarified butter, with the mantras: “Summer, Winter”², “May what is deficient be made full to me”³. “Born for luck”⁴ and with the verses addressed to Viṣṇu⁵. Then, he sacrifices from the mess of boiled rice together with clarified butter, with the mantras: “Madhu, *svāhā*. Mādhava, *svāhā*. Śukra, *svāhā*. Śuci, *svāhā*. Nabhas, *svāhā*. Nabhasya, *svāhā*. Īṣa, *svāhā*. Ūrja, *svāhā*. Sahas, *svāhā*. Sahasya, *svāhā*. Tapas, *svāhā*. Tapasya, *svāhā*”⁶. To the Seasons, *svāhā*. To the deities of the Seasons, *svāhā*. To the Herbs, *svāhā*. To the Lord of the Herbs, *svāhā*. To Śrī, *svāhā*. To the Husband of Śrī, *svāhā*. To Viṣṇu, *svāhā*.” Having worshipped, to the west of the fire, the Goddess Śrī and the God who is the husband of Śrī (*i.e.* Viṣṇu), (which deities he places) with their faces to the east⁷, he presents to them the sacrificial substance (*i.e.* the remains of the rice-mess). Having fed some Brāhmins with rice that has grown ripe in the month of Caitra, whilst he recites the Hymn to the Food⁸, he should himself together with his sapinda-relations feed (on the rest of it)⁹.

¹ Probably *ijyā* is to be supplied.

² See TS. V. 7. 2. f.

³ *ūrṇām me pūryatām svāhā*; doubtless *ūrṇam* is a faulty reading for *ūnam*, see Asv. gr̥hs. II. 2. 3.

⁴ Cp. note 4 on IV. 11.

⁵ See note 1 on I. 5.

⁶ These are the older names of the months, see TS. I. 1. 14.

⁷ This is the explanation of the Bhāṣya. But *prāṇmukham* could be taken as *e.g.* I. 9 (note 2).

⁸ Cp. note 5 on II. 18.

⁹ To this *caitrī ijyā* (or *pūjā*) I find no parallel in any gr̥hyasūtra.

Praśna IV, Khaṇḍa 9.

(The sacrifice on the day of full moon in the month of Āśvayuja: *āśvayujī*).

Now, the sacrifice in the month of Āśvayuja. On the day of full moon in the month of Āśvayuja, having in his cow pen (established his fire for domestic worship and) laid fuel-sticks on it, he should perform the āghāra. Behind the fire, having invoked the god Bhava and having worshipped him, he collects grass and brings his cows here. He throws rice into an earthen vessel and boils a mess for Bhava and the other (manifestations of the god Rudra), and pours water around the fire. After the libation of clarified butter: “To Bhava, *svāhā*. To Śarva, *svāhā*. To Īśāna, *svāhā*. To Paśupati, *svāhā*. To Ugra, *svāhā*. To Rudra, *svāhā*. To Bhīma, *svāhā*. To Mahādeva, *svāhā*” and, after libations with the mantras: “O Rudra, thy wrath”¹, “Tryambaka we worship with sacrifice”², he should at the close of the sacrifice cut off with the mekṣaṇa portions of the mess of boiled rice, pour butter on them, take the cuttings and sacrifice them in the same way (*viz.* with the same mantras: “To Bhava, *svāhā*”, etc.). Having delivered over on arka-leaves the mess of rice to the god³, and having sprinkled the grass with what remains of the clarified butter, he gives this to his cows and circumambulates them, turning his right side to them, and pays homage to them, thus is prescribed (in sacred lore).

¹ Cp. note 10 on II. 2.

² See TS. I. 8. 6. i.

³ Note the two accusatives, *devaṃ havir nivedya*, the Bhāṣya: *dvikarmako 'yaṃ dhātuḥ*, cp. note 11 on III. 13.

Praśna IV. Khaṇḍa 10.

(The worship of Viṣṇu, *viṣṇuvarcānā*)¹.

Now follows the description of the regular worship of Viṣṇu which should take place at the close of (any) obligatory sacrifice in the fire (destined for domestic worship), and which is equal to the worship of all the gods. A (passage in a) Brāhmaṇa runs: “Agni is the lowest, and Viṣṇu is the highest of the gods; between these two are all the other deities”². Therefore, having established in his dwelling the highest god Viṣṇu he worships him at the end of a sacrifice at evening and at morning.

He should make a likeness of him not less than six fingers breadth (high) and perform its consecration during the bright half of the month under an auspicious nakṣatra. Three days before he should prepare the space (*kunḍa*) of the fire for domestic worship and perform, in the manner as formerly described,³ the acts of sprinkling, drawing lines and

so forth. On the second girdle⁴, having strewn around it darbha-grass-stalks of six fingers length, or a bunch of grass (of six fingers length), he lays the pegs and the two fuel-sticks with the tips upward⁵. On the upper-girdle⁶, having honoured the gods of the quarters in order of succession: Indra and the other ones, and to the south of it (the Brāhmin representing) Brahman, and to the north of it (the one representing) Soma, he performs in the known way the āghāra. Then, he performs the sacrifice to the limbs with the mantras: “To the teeth, svāhā. To the jaws, svāhā”⁷, and (other oblations with the six mantras): “From here the gods” etc.⁸. Then, he performs, whilst muttering the hymn to Puruṣa, the opening of the eyes (of the god Viṣṇu) with (a needle of) gold. In a river, a pond, or a vessel filled with water, he spreads cloths and kuśa-grass-stalks with the mantras beginning: “Thine hundred fetters, O Varuṇa”⁹, lays the god down (upon these) with his head turned to the east¹⁰, whilst muttering the hymn to Viṣṇu, and leaves (the image there) during the night. On the second day he bathes; offers at night the āghāra in the known manner; brings eight jars, fills them (successively) with the five products of the cow¹¹, clarified butter, sour coagulated milk, sweet milk, water mixed with unhusked rice, water with fruits, water with kuśa-grass, and water with pearls; worships the god; bathes him with the (contents of the) jars successively with each of the following mantras: “The strainer of the good one art thou”¹², “Come hither, O Agni”¹³, “For vigour thee, for strength thee”¹⁴, “Hail for us the goddesses”¹⁵, “Four horns”¹⁶, “May Soma give the milch-cow”¹⁷, “Four are the measured grades of speech”¹⁸ and “Here did Viṣṇu stride”¹⁹. Then he sprinkles the god with perfumed water with the mantras: “Ye waters are wonderful”, “Golden of colour” and “The purifying, heavenly one”²⁰. He now makes to the north of the fire a vedi²¹ with rice, places a (wooden) seat on it, spreads cloths (over it), places the god on it and, having adorned him with garments, worships him. Now he has pronounced the benediction by the Brāhmins²² and fastens the pratisarā²³, which previously he has touched with the svasti-hymn²⁴ (on the right hand of the image) with the mantras: “The giver of hail”²⁵ etc. He then lays the god down in the same manner as before.

¹ Khaṇḍas 10 and 11 describe the *pratiṣṭhā*, the establishing of the god, Khaṇḍa 12 describes the daily worship.

- ² The brāhmaṇa is taken from Aitareya brāhmaṇa (I. 1. 1)
³ Cp. I. 9.
⁴ I guess that *dvitīyā vedi* here is equivalent with *adhovedi* of I. 8.
⁵ The *ūrdhvasamidhau* of I. 11.
⁶ For the *ūrdhvavedi* cp. I. 8. Probably this means : on the space enclosed by the uppergirdle : in the *agnikundā*.
⁷ Cp. note 13 on III. 9. ⁸ Cp. note 1 on I. 5.
⁹ Cp. notes 1-4 on III. 17.
¹⁰ Note the ungrammatical *prākśiraḥ* instead of *prākśīrasam*.
¹¹ Milk, curds, clarified butter, cow's urine, cow's dung.
¹² Cp. note 21 on I. 4.
¹³ The beginning verses (resp. formulas) of the three Vedas.
¹⁴ See Taitt. Ār. x. 10 2 (१७).
¹⁵ See note 8 on II. 2. ¹⁶ See TBr. II. 8. 8. 5-6.
¹⁷ See TS. I. 2. 13. e. ¹⁸ Cf. notes 20-22 on I. 3.
¹⁹ According to the Bhāṣya it should be quadrangular, a *hasta* high and measuring at each side four cubits or *madhye bimbāyatikā*.
²⁰ Cp. I. 6 and 7. ²¹ Cp. II. 2.
²² Cp. note 20 on II. 2. ²³ Cp. note 21 on II. 2.

Praśna IV, Khaṇḍa 11.

(The worship of Viṣṇu, continued.)

A jar which should not be of dark colour, he fills with purified clear water and places it at the right side of the god, touches it repeating the syllable *om* and throws into it a bunch of kuśa-grass, unhusked rice, a piece of gold and pearls. Having meditated on the spot-less god as being in his own heart and also in the clear water, as golden of colour, as having a red face, red eyes, red hands and feet, as wearing the Śrīvatsa-mark, as four-armed, as wearing a yellow garb, as having in his hands the conch and the disc, and as of benign countenance, thus having contemplated on the complete god, he should bow before him. When he has sprinkled water around the fire and lauded the hotṛ-function¹, he invokes the god by name into the southern prañidhi-vessel with the mantras : “*Om, bhūḥ, I invoke Puruṣa. Om, bhuvah, I invoke Puruṣa. Om, suvah, I invoke Puruṣa. Om, bhūr bhuvah suvah, I invoke Puruṣa. I invoke Nārāyaṇa. I invoke Viṣṇu. I invoke Puruṣa. I invoke the True one. I invoke the Immovable one. I invoke the Unobstructed one. I invoke Śrī. I invoke Mahī*”². Having poured out the rice (for the sacrificial dish), he sacrifices four times with the hymn to Viṣṇu, with the hymn to Puruṣa, with the

mantras beginning with "From here the gods"³, with : "Born for luck"⁴ and : "The goddess earth"⁵. Then he should sacrifice the mess of boiled rice which is sprinkled with clarified butter with his (*viz.* the god's) names⁶.

On the following morning he bathes, places the god whilst uttering the syllable *om*, in standing position ; carries the image, whilst muttering the Śakuna-hymn⁷, together with the jar in north-western direction into his house or in a temple or in the Agnihotra-house ; lays down on the pedestal jewels or (a piece of) gold ; recites the hymn to Viṣṇu and that to Puruṣa, and, saying : "I install Viṣṇu" he installs him (on the pedestal). He places on the head of the image, in its navel and in its feet (pointing with a golden needle at these parts) and saying successively : *Suvaḥ*, *bhuvah*, *bhūh*, (the sky, the atmosphere and the earth), into its heart the syllable *Om* ; fixing his thoughts on the god by muttering the mantra : "Here did Viṣṇu stride", he performs the invocation by taking the clear water which has been poured in the jar, together with the *śakti*⁸, by means of a bunch of grass and by pouring it on the head of the image with the words : "I invoke Viṣṇu." When, according to the rules, he has tried to obtain the favour of the god, he presents (to him) the sacrificial food.

¹ The meaning of this is absolutely uncertain to me. The Bhāṣya runs : *hautraṃ praśaṃsya : hotar eḥiti* (in the Saṃhitā this mantra is not given) *hotāram āhūya vastrābharaṇādyair alaṃkṛtyoṃ namaḥ pravaktra ityādi* (not found in the Saṃhitā) *hautraṃ praśaṃsya praśaṃsayitvā pratipraṇavam ekaikāṃ samidhaṃ hutvā*.

² This formula proves that besides Viṣṇu also Śrī is invoked, after an image also of this goddess has been made. Cp. also the last verse of the immediately following passage.

³ See note 1 on I. 5.

⁴ See R̥S. IX. 94. 4.

⁵ Cp. note 7 on III. 16.

⁶ Cp. III. 13.

⁷ Cp. note 7 on III. 2.

⁸ I fail to see the meaning of *śakti* here. The Bhāṣya explains *śaktyā yutam* as *mūrtyā yutam* ; perhaps this refers to the fact that the god has been invoked into the water, which now is possessed of his power (?).

Praśna IV, Khaṇḍa 12.

(The worship of Viṣṇu, continued.)

Now the constant worship (to be performed at evening and morning at the close of a sacrifice). Having made obeisance to the god with the mantras : "From here the gods," etc. and, having removed the remnants of the offering, he wipes, muttering the *vyāhṛti*,

with purified clean water around the vedi; meditates on the god as before; prepares with the mantra: "Let Viṣṇu then be praised for his power"¹ a seat of kuśagrass, of flowers or darbha-grass; presents, with the mantra: "Three steps he took"², the water for washing the feet; with the mantra: "Hail to us the goddesses" the water for rinsing the mouth; bathes (the image), with the mantra: "For vigour thee, for strength thee"³, and adorns it with garments and ornaments, with the mantra: "I will proclaim the mighty deeds of Viṣṇu"⁴. Having, as formerly, presented (again) water for the feet and the mouth, he presents, with the mantra: "This highest step of Viṣṇu"⁵, flowers; with the mantras: "This the singers"⁶ perfume; with the mantra: "Beyond measure increasing"⁷ incense; with the mantra: "See ye the deeds of Viṣṇu"⁸ a lamp; with the mantra: "Thrice did the god bestride the earth"⁹ the arghya-water, and, then, again the water for rinsing the mouth. With the mantra: "To his beloved place may I win"¹⁰, he should present to him the sacrificial dish; with the mantra: "Here did Viṣṇu stride,¹¹ the water for drinking, in the same way as before the water for rinsing the mouth; with the mantra: "He strode over the earth"¹², the betel; and with the twelve-syllabled and the eight-syllabled mantras¹³, the flowers. Meditating on the god as "the Soul of the sacrifice", and, having praised him with the hymn to the Puruṣa, he should perform obeisance. What has been omitted in the sacrifices, that thereby is supplied, thus says sacred lore. The twice-born should vigilantly and constantly either in his dwelling or in a temple devoutly worship the Lord Nārāyaṇa. Thus he reaches Viṣṇu's highest abode, so it is declared (in sacred tradition.)

¹ See TBr. II. 4. 3. 4.² See TBr. II. 4. 6. 1.³ Cp. note 13 on IV. 10.⁴ See TS. I. 2. 13. i.⁵ See TS. I. 3. 6. 1.⁶ See RS. I. 22. 21.⁷ See TBr. II. 8. 3. 2.⁸ See TS. I. 3. 6. k.⁹ See TBr. II. 4. 3. 5.¹⁰ See TBr. II. 4. 6. 2.¹¹ See TS. I. 2. 13. e.¹² See TBr. II. 4. 3. 6.¹³ *Oṃ namo nārāyaṇāya* and *oṃ namo bhagavate vāsudevāya*.

Praśna IV, Khaṇḍa 13.

(The appeasing of the planets: *graha śānti*.)

Now, we shall explain the appeasing of the planets. Wordly existence is dependent on the planets; therefore, when any adversity befalls him, he duly worships the planets.

The nine planets are : the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu. Their colours are : red, white, very red (as the Bandhūka-flower), dark blue (as the Karṇikāra), yellow (as the Kāñcana-flower), white (as the Mallikā-flower), black (as the Atasi-flower), black (as collyrium) and black-red. The gods which preside over them are : Agni, Varuṇa, Rudra, Viṣṇu, Indra, Śacī, Prajāpati, Śeṣa and Yama. Their stations are : middle, south-east, south, north-east, north, east, west, south-west and north-west.

Therefore, he should on a clean and beautiful spot, which has been smeared with cow-dung, prepare by means of rice-corns or sand for each of them on his due place as pedestals : a square, a circle, a *tutī*-shaped¹ one, a triangle, an octagon, a half-moon-shaped one, a *vajra*-shaped one, a staff-shaped one, and a banner-shaped one². On each of these he should deposit a bunch of grass, and, to the south of each pedestal, he should prepare also for each presiding deity a pedestal. To the north or east of these pedestals, he should prepare in due order the places for the āhavanīya-fire, the dakṣiṇa-fire, the gārhapatya-fire, the āvasathya- and the sabhya-fire; bring the fire on these and begin the worship of the planets. He should honour them with flowers of the colour of each of the planets, viz. (red) oleander-flowers, (white) Andropogon aciculatus-flowers, (blue) water-lilies, Nandyāvarta-flowers, Campaka-flowers, Jasmine-flowers, black Cliteria ternatea-flowers, (white) waterlilies, and Xanthochymus pictorius flowers, and with the perfumes (that are destined for each of the planets) as formerly. Then he should present to them respectively a mess of pure rice, rice boiled in milk, a mess of rice with sugar, one with sour coagulated milk, one with melasse, a mess of rice with turmeric, a mess of rice with sesamum, one with beans and one with cumin seed.

¹ The Bhāṣya (where the reading *truṭyākāram* is found) explains : *truṭyate caturaśrasya madhyam bhidyate samnamyata iti truṭī ardhamarukākṛtiḥ* (*maruka* is a word not found in the Dictionaries). So a square with bend sides is meant. A note in the printed text runs : *dīrghacaturaśramaṇḍalam kṛtvā madhye sam-natam tadardhavistāram truṭyākāram*.

² Baudh. grhyaśeṣa I. 16 (page 191 of the edition of Mysore) differs in some respects.

Praśna IV, Khaṇḍa 14.

(The appeasing of the planets, continued.)

When he has worshipped the deities, that preside over the planets with what is due to them, he should perform the āghāra and sacrifice in the fire to each of the planets in due order one hundred and eight or twenty seven fuel-sticks which have been smeared with honey, sugar, and clarified butter; the fuelsticks are successively taken from arka, palāśa, khadira, apāmārga, āśvattha, udumbara, śamī, durvā-grass, and kuśa-grass, and the mantras with which they are to be sacrificed are successively: "Coming with true light" (for Āditya); "Soma the milch-cow" (for Soma, the Moon); "Agni is the head" (for Angāraka, Mars); "Awake (*udbudhyasva*), O Agni" (for Budha, Mercury); "O Bṛhaspati" (for Bṛhaspati, Jupiter); "Bright (*śukram*) is a part of thee" (for Śukra, Venus); "Hail for us the goddesses" (for Śanaīscara, Saturn); "With what aid to us" (for Rāhu), and "Making a banner (*ketum*)" (for Ketu)¹. Then (with the same mantras) he sacrifices to them clarified butter and portions of the mess of boiled rice. For the Moon and Venus he sacrifices in the āhavanīya-fire, for Mars and Rāhu in the dakṣiṇāgni, for Saturn and Ketu in the gārhapatya-fire, for Jupiter and Mercury in the āvasathya-fire, for the Sun in the sabhya-fire. Thereupon, he should sacrifice to the presiding deities clarified butter, to each on its place, successively with the mantras: "Agni we choose as our messenger"; "Thy hundred fetters"; "Subrahmanya"; "Here did Viṣṇu stride"; "Indra brings him who fights"; "Her, the door of essence"; "The Brahman born"; "May they both bring us hail"; and "Yama supports the earth"². Then, follow oblations with the mantras addressed to Viṣṇu: "Of Viṣṇu I will proclaim"; the *mindā*-oblations³; the ones beginning with: "What has been made to hear"⁴, and, then, he feeds with the aforementioned rice-messes of milk, of rice boiled in milk, of rice with sesamum and with sugar and the others, the Brāhmins (who have taken a part in the ceremony). To the Sun he should give a red milch-cow, to the Moon a conchshell, to Mars a vessel of bell-metal, to Mercury a golden vessel, to Jupiter a white garment, to Venus a horse, to Saturn a black cow, to Rāhu a he-goat, to Ketu an iron staff, to those of the planets who were adverse to him and who are worth it.⁵ Or, if he cannot get all these objects, gold only.

When the planets at the time of any sacred rite are adverse : on the day on which one is born, or on the *karman* (i.e. the tenth nakṣatra reckoned from the one under which he is born), or on the *sāṃghātika* (i.e. the seventeenth nakṣatra), or on the *sāmudāyika* (i.e. the twenty-first nakṣatra), or on the *vaināśika* (i.e. the twenty-seventh nakṣatra) ⁶, he should undertake this (rite of appeasing the planets) under one of the auspicious nakṣatras. By it the bad diseases caused by the nine planets are appeased. Otherwise the greatest evil will befall him. In sacred lore it is said : “ He should undertake no religious act before he has not performed the appeasement of the planets ”.

End of the fourth Praśna .

¹ The verses agree with TS. III 4. 11. f ; TBr. II. 8. 3. 1 ; TS. I. 5. 5. c ; IV. 7. 13. m ; I. 8. 22. e ; IV. 1. 11. m ; TBr. I. 2. 1. 1 ; TS. IV. 2. 11. i and VII. 4. 20. h.

² For these verses see TS. II. 5. 8. 5 ; note 1 on III. 17 ; *subrahmaṇyo bṛhaspateḥ sutāyāsyā padmayoneḥ | yasyātmā vahane vahati* ; TS. I. 2. 13. e ; note 15 on III. 17 ; TĀ. X. 1. 10 (43) ; note 10 on II. 2 ; *śaṃ no nidhattām tapaso jihatām svayambhūr agre mṛtaye 'mṛtāya* ; note 16 on III. 17.

³ Cp. note 3 on I. 19.

⁴ Cp. note 5 on ib.

⁵ Translation doubtful.

⁶ Cp. Varāh. yogayātrā IX. 1, where however (as in the notes given in the printed text of Kumbakonam) the numbers (the figures) of the nakṣatras differ from the ones given by the Bhāṣya.

FIFTH BOOK.

Praśna V, Khaṇḍa 1.

(Funeral rites : *pitrmedha*. Introductory : the way of death .)

Now, we shall explain the ritual for the cremation of one who has established his sacred fires, of a wife (of such a one), of a householder, of a female (i.e. a wife of a householder), of a Veda-student, and of one who has not made his fire ascend (into himself or into his fire-drill) ¹.

When he has carefully ascertained the duration of his own life by (consulting) the symptoms of death coming within three years ², as they are treated (in the jyotiḥśāstras) ³, the moribund person should summon on the third, fifth or ninth day before his death his five-fold

relations⁴ and, having first addressed to them some kind words, he should distribute his worldly possessions and those that have relation to the next world (*viz.* for his obsequies and śrāddhas).

When the day (of his decease) has approached he strews on a clean place, on an underlayer of sand, east-pointed darbha-grass⁵; south-pointed, according to some (ritualistic authorities). On these he should sit or lie down with his head turned to the south⁶. His⁷ Adhvaryu should, by reciting the chapter commencing: “May Mitra be propitious to us”⁸, perform the expiatory rite for averting evil from himself, and then mutter into the right ear of the moribund person the chapter commencing “Connect the out-breathing with the life, the in-breathing with the out-breathing”⁹, and into his left ear the chapter commencing: “Knowledge, understanding”¹⁰. When the time of his parting from this world has come, he (*viz.* the moribund person) should, considering the two paths, knowing that he reaches without returning (to earthly existence) the abode of Brahman by the bright (part of the fire), the day, the six months (that constitute) the northern course of the sun, the fire and the light; but that he returns (again to the earth) after having reached that¹¹ light of the moon by the dark smoke¹² (of the fire), the night, the six months (that constitute) the southern course of the sun¹³—thus considering the two paths, he mutters the “luminous” appeasement-formulas: “I place thee that hast light”¹⁴, etc. Having restrained his organs of sense within the objects of sense¹⁵, he should, whilst the bell-sound (within himself) diminishes gradually¹⁶, fix his mind on Brahman, who is seated¹⁷ in the three highest abodes, who is manifold, self-luminous, who has no second (*viz.* who is absolutely All), or by way of adoring the All-soul and thinking: “Now I am the same as that one” (*viz.* as the All-soul)¹⁸. “For”, thus say the theologians, “on whom at the moment of his death one fixes his thoughts, identical with that he himself becomes”¹⁹.

Now, when in this manner (the body) is withdrawn by fate²⁰, firstly the waters consume (in the moribund person) the quality of smell of the earth²¹. Then his body is, as it were, convulsed, and gets dissolved²². Kindled by the abundance of the quality of the waters (the fluid), the fire enters (the body) and, bursting, as it were, asunder the centres of the breath and the vital parts, burns the fluid from the mouths of the arteries. Then the body feels as if it were burnt.

Then the blood is dried up. When the bonds of the phlegmatic humor have been loosened and, together with the bile, have fallen into the (internal) fire (and are consumed by it), then this fire, through absence of purpose, is extinguished. The (internal) wind shakes the body horizontally, upward and downward. Thereby he swoons. Then the five winds (the Prāṇas), loosened each from their respective functions, abandon (the body), and the breath of the individual soul, that departs to his abode, carries as from a leathern bag loosened by Brahman²³, the warmth (of the body) slowly upward. Then, speedily rising upward (the vital principle of the deceased), roaming about as it were in wind-shape, making in the throat a gurgling noise²⁴, goes in various directions through this universe and, seeking its way as a leech step after step, strides upward. Justice and injustice, elevated and low deeds²⁵, knowledge and ignorance, joy and grief will, according to the will of the Lord, accompany him.

¹ This translation of *anāropitakāryasya ca* is a mere guess. The Bhāṣya runs : *aparigrhītaṃ kāryaṃ daivikaṃ pitṛkaṃ yena tasya*, and this would point to : “ and of one who has not undertaken the religious rites ”. This interpretation, however, seems not to yield a satisfactory sense. It is true that my translation would rather point to *asamāropita* ”.

² This seems to be the meaning of *traivārṣikair ariṣṭaiḥ*. Professor Jolly draws my attention to a passage of Caraka (v. 2. 6-7), where *ariṣṭa* of one year occur : *nānāpuṣpopamo gandho yasya vāti divāniśam | . . sa vai saṃvatsarād dehaṃ jahātīti viniścayaḥ*. On the *ariṣṭa* cp. Jolly, *Medicin*, §21.

³ So according to the Bhāṣya. Perhaps some medicinal texts are to be understood.

⁴ From elsewhere this group of five is unknown. According to the Bhāṣya they are : (1) his father and those appertaining to him ; (2) his maternal grandfather, etc. ; (3) his father-in-law ; (4) the *kanyāgrāhaka* (his son-in-law) ; (5) the *kanyāprada* (cp. *Viṣṇusmṛti* XXIV. 38).

⁵ According to a var. reading he strews sand, (thereover) sesamum and (thereover) the grass.

⁶ Note the adverbially used *dakṣiṇāsīrṣam*, cp. note 2 on I. 9.

⁷ Note the pronoun *asya* at the beginning of the sentence.

⁸ See Taitt. Ār. VII. 1.

⁹ See TBr. I. 5. 7.

¹⁰ See TBr. III. 10. 1. 1 (up to *pūrṇā paurṇamāsī*).

¹¹ The word *etat* is not clear to me.

¹² I would now prefer the reading *dhūmaḥ kṛṣṇo*.

¹³ My translation is somewhat free, the syntax of the text being (note the nominatives *śuklam aho māsāḥ śaḍ*, etc.) well-nigh incomprehensible. For the thought cp. *Bṛhadār. up.* VI. 2. 15-16 (*Śat. br.* XIV. 9. 1. 18-19) and the Author's “ die altind. Toten-und Best. Gebr. ” note 23*. Cp. also *Hir. pitṛmedhasūtra* II. 8

(page 55, line 11 sqq.), where the measures are prescribed to annihilate the bad consequences of dying during the night, the decreasing half of the moon, the southern course of the sun (21 July–21 Dec.). To this end serves, according to our Sūtra, the muttering of the *jyotiṣmatī śānti*.

¹⁴ See TS. I. 4. 34, followed by the verse TBr. III. 7. 6. 22 (*udyann adya . . nāśaya*) and by the known verse *ud vayan tamasas pari*.

¹⁵ The locative *indriyārtheṣu* is perplexing; we expect the ablative: “from the objects of sense”. The Bhāṣya runs: *indriyārtheṣu nirudhya yathā teṣu na viśanti tathāṇḍam* (r. *tathārtham* ?) *avarudhya*.

¹⁶ Literally: “at the gradually ceasing of the bell-sound”. The Bhāṣya: *vakṣyamāṇavad vedayā* (sic!) *bāhye vāyum udaram ākr̥ṣya yathā bahir nirgacchet tathā tāṃ nirudhya; prāṇāyāme kṛte madhyānādi* (r. *nadī* ?) *mukhena śarīrāntaḥ kām-syavati ghaṇṭāvad dhvanir jāyate; tasyāḥ ghaṇṭāyāḥ ghaṇṭādhvaner avasānam ravaṇam tasminn asyeti tasmīn ghaṇṭāvasānike*. I can find only one passage, where this sound is alluded to: *ayam agnir vaiśvānaro yo 'yam antaḥ puruṣe, yenedam annam pacyate yad idam adyate; tasyaiṣa ghoṣo bhavati yam etat karṇāv apidhāya śṛṇoti; sa yadotkramiṣyan bhavati naitam ghoṣam śṛṇoti*, Brhadār. up. V. 9 (Sat. br. XIV. 8. 13).

¹⁷ All the MSS. read *niviṣṭe*, the printed text of Kumb. only *niviṣṭo*; I combine *niviṣṭe* with *brahmaṇi*, or *niviṣṭe* depends *padatrave*.

¹⁸ “Now I am united with the Paramātman”.

¹⁹ Cp. Bhagavadgītā VIII. 6 (MBh. VI. 32. 6): *yam yam vāpi smaran bhāvaṃ tyajanty ante kalevaram | tam tam evaiti kaunteya sadā tad bhāvabhāvitāḥ*, and cp. Glaserapp, der Hinduismus, page 244.

²⁰ This is uncertain. Bhāṣya: *śarīrapratīsamharake*.

²¹ According to the Vaiśeṣika smell is one of the 24 *guṇas*, it is characteristic of the earth.

²² This translation is mere guess work. The reading seems to be *vyāvatiṣṭheta*, but it is unheard off, that the prep. *ā* should not stand immediately before the verb. The Bhāṣya explains (!): *viśeṣeṇāvatasthe*.

²³ Or (and so Professor Jolly suggests): “deprived from Brahman”, just as a water-carrier throws away the water out of his leathern bag.

²⁴ The verb *khurukhurāyate* occurs in the books on medicine: *kaphān mando vibaddhāś ca svarāḥ khurukhurāyate*, Caraka VI. 8. 51 (page 523 of the edition of Vidyāsāgara) and, according to Professor Jolly in Vāgbhaṭa's Aṣṭāṅgaḥṛdaya (edition of Bombay 1900, page 254): *limpann iva kaphāt kaṇṭham mandāḥ khurukhurāyate | svarā vibaddhāḥ*. In both passages the illness *rājayakṣma* is treated.

²⁵ *ūrdhvabhāva* and *adhobhāva* are explained in the Bhāṣya as *svarga* and *naraka*.

Praśna V, Khaṇḍa 2.

(Funeral rites, continued: the rites performed in the house of the deceased; conveying the corpse to the cremation-ground.)

Now, when he¹ perceives that he is a dead body without breath and movement, he¹ should bring him out of his dwelling and wash him on a clean spot with the mantra: "Wisdom is the sacrificial ladle"² etc., he should sprinkle him with clarified butter, adorn him with the adornment, that is in use in his village, and bind together with a string of grass his two thumbs and great toes. With the mantra: "Of whom joining the two fragments"³, he covers him with a (new) unwashed garment, so that its hem rests on his feet⁴. Having sprinkled, in the same way, his couch, he should lay him thereon with the mantra: "May the (water) of the Ganges"⁵. This couch is not touched by other persons (than the bearers). For those that have not established their sacred fires and for the others⁶ there is this difference that the washing with water, in which all kinds of herbs are mixed and also the adornment should take place on the cremation-ground itself. He then takes the fires (of the deceased) in earthen vessels and collects new utensils for the sacrifice, earthenware jars, dishes, etc., fuelsticks, pegs, branches and leaves, all of udumbara, the *uttarabharhis*⁷, chips of gold, sesamum, unhusked grain, sour coagulated milk, honey, sweet milk, clarified butter and what else is needed besides, and puts it all down to the north-west of this (*i.e.* of the body)⁸. The Adhvaryu, who has bathed, now performs the agnihotra in the manner which is prescribed for the deceased⁹ in the fire (of the deceased) as this fire may be; he then performs with his face turned southward and wearing his sacred thread over the right shoulder, after having strewn grass around the fire, the Vaiśvadeva¹⁰ with unhusked rice mixed with sesamum, and presents the bali-offerings to the deities of the house¹⁰.

The bearers of the corpse should be sapinda, or they should belong to the five groups of relatives¹¹, or they may be other (Brāhmins) than these: either two or four of the same social position. They all should have bathed, and be dressed in (under)-garments made from darbha-strings and clad in (upper)-garments of darbha-grass. The sons should take up, by means of a three-staff-joining,¹² the fires (in their earthen vessels), keeping them well apart; the wife follows with a water-pitcher, behind her follow the other ones who bear the other utensils. Then they should raise the corpse on a bier¹³, with the mantra: "May the trouble of Meru be appeased; let it avoid these (persons) here"¹⁴ and, bringing it out of the house by the usual entrance, convey it away. At the border of the village he sweeps with

a branch of palāśa or śamī three paths¹⁵, retiring¹⁶ thrice, from right to left¹⁷, ending in the south¹⁸, with the mantra: “Go ye hence, go asunder”¹⁹; then with the mantra: “May Yama give this one a resting place”¹⁹ he throws this branch away in southern direction. When they have sprinkled this spot with water mixed with sesamum and unhusked rice, they should with the mantra: “May the trouble of Meru” take down the corpse and lay it on this place with its head to the south. In the sequel they should effectuate in the same manner and with this mantra the raising up and the taking down of the corpse. Having put down the fires and the other utensils, he lays to the north-west of the corpse on southward pointed darbha-grass-stalks three balls of clay in a row from north to south²¹, destined for the threefold Lord²², and worships Viṣṇu and Brahman with such oblations as are destined for the Gods (and) with water mixed with sesamum and unhusked rice, keeping his face directed to the south; in the same manner, with such oblations as are destined for the Fathers, he should worship Rudra with his left hand²³. Then, turning his face in the direction of the corpse, he should perform oblations (of clarified butter) in each of the fires²⁴ (of the deceased), in the order in which they have been established: “To Dhātṛ, *svāhā*. To Aryaman, *svāhā*. To Amśa, *svāhā*. To Mitra, *svāhā*. To Varuṇa, *svāhā*. To Tvaṣṭṛ, *svāhā*. To Indra, *svāhā*. To Pūṣan, *svāhā*. To Bhaga, *svāhā*. To Vivasvat,²⁵ *svāhā*. To Parjanya, *svāhā*. To Viṣṇu, *svāhā*,” and then with the vyāhṛtis (*bhūḥ, svāhā*; *bhuvah, svāhā*; *svah, svāhā*; *bhūr bhuvah svah, svāhā*). “To Brāhman, *svāhā*” and then (again) with the vyāhṛtis. Then, wearing his sacred thread over his right shoulder, to the forms of Rudra: “To Mṛgavyādha, *svāhā*. To Śarva, *svāhā*. To Bhava, *svāhā*. To Pinākin, *svāhā*. To Bhavana, *svāhā*. To Īśvara, *svāhā*. To Sthānu, *svāhā*. To Kapālin, *svāhā*. To Nirṛti, *svāhā*. To Aja ekapad, *svāhā*. To Ahi budhniya, *svāhā*” and with the vyāhṛtis.

¹ Probably the Adhvaryu (in case the deceased was an āhitāgni) or the Ācarya.

² Taitt. Ār. III. 11 (1).

³ The mantra is untranslatable and corrupt: *yasyo bhattā* (var. *bhoktā*) *śakale samnidhāyendro dorbhyām prātaran prajāpatiḥ*.

⁴ We expect *pādatodaśāntena*.

⁵ Equally corrupt: *gāṅgeyā śira vā pūtaṁ bhavatvāyāhṛtaṁ bhavet*.

⁶ Here the females, the veda-students, etc., are implied.

7 What is the meaning of this word ? It occurs nowhere in our Sūtra. The Bhāṣya: *uttariyenety* (sic!) *uttaro barhir darbhāḥ* gives no help.

8 Uncertain. The Bhāṣya (which seems to have read: *uttarasyām pūrvavat tasmāt*) runs: *uttarasyām śavasyottarataḥ pūrvavat tasmād agneḥ pūrvasyām*.

9 As described in the Prāyaścitta-chapter of the Śrautasūtra.

10 Cp. III. 7.

11 Cp. V. 1 beginning.

12 *tr(i)yaṣṭikāyogena*: three staffs or strings which unite at the top, are fastened to the vessel.

13 The meaning of *uttareṇa* (or *uttāreṇa*?) is utterly uncertain. It could be also: “with the next following (mantra)” or “with the (mantra) for conveying”. The Bhāṣya runs: *uttīryate śavam anenety uttārayante uttareṇa*.

14 *meror amhaḥ prasīdatu sa imān parito harat*.

15 *trivīdhīḥ*, Bhāṣya: *tisraś ca tā vīdhyo mārḡāḥ tās trivīdhīḥ kṛtvā*. The same expression in the Śrauta sūtra (I. 5): *apareṇa gārhapatyam pālāśyā śamyā vā śākhayāpeta vīteti trivīdhīs tryupakramam udagantam mārjayitvā*; *vīdhi* may stand for *vīthi* (in Grantha *th* and *dh* are often confused, once indeed the Lahore MS. presents the reading with *th*, see page 73, l. 2 of my edition of the text); *vīthi* may here be equal to *lekhā* or *karṣū*.

16 Is *upakramam* absolute: *upakrāmam*?

17 *apradakṣiṇam* means here, according to the Bhāṣya: *avācīnapāṇih*. It is true that the usual meaning (“withershins”) does not very well agree with the act.

18 And thus, beginning in the north.

19 See TS IV. 2. 4. a.

20 See TĀ. VI. 6. 1 8 sec. half).

21 *triguṇeśvarāṇi trīṇi mṛtpiṇḍāṇy avācyantam nyasya*. To *avācyantam* the Bhāṣya remarks: *avācī dakṣiṇādir* (r. *dakṣiṇā dig*) *anto 'vasāno yasmin karmaṇi tad avācyantam dakṣiṇāntam yathā syāt tathā nyasya*.

22 *triguṇeśvarāṇi*: *trayāṇām guṇānām sattvarajastamasām īśvarūḥ, athavā viṣṇubrahm(arudr)eśvarā yeeṣām tāni triguṇeśvarāṇi*.

23 *apasavyam*, implying that he is *prācīnāvītī*.

24 Properly *sve sve'gnau* should imply: “in each of his own (i.e. the Adhvaryu's) fires.” But the meaning seems to be: in the Tretāgni (or Pancāgni), if the deceased was an āhitāgni, in the aupāsānāgni, if he was simply a gṛhastha and so on.

25 But the Madras MS. has, in accordance with the printed text of the Saṃhitā: *divaspataye (svāhā)*.

Praśna V, Khaṇḍa 3.

(Funeral rites, continued: conveying the corpse and laying it on the pyre.)

Then, as formerly, the worship of (Brahman, Viṣṇu and Īśvara, incorporated in) the (three) balls of clay. With the mantra: “May on thy path blow well-scented winds, agreeable to the mind, agreeable to the body, not adverse, agreeable to the skin, agreeable to the flesh,

agreeable to the bones. May the Maruts convey thee to the abode of the blessed ”¹, they make, by waving their clothes,² with the hem of their garment thrice wind for the deceased (i.e. they thrice wave coolness to him). This same ritual (of waving) takes place when they are within sight of the cremation-ground³. Then they raise (the corpse) and follow⁴ with the utensils⁵ for the sacrifice. Of the balls of clay, he throws the one destined for Viṣṇu into the water and buries on this same place the one destined for Brahman ; the one destined for Rudra he should take along.

The ground for erecting the pyre he takes in a wood, on a river-bank, or on a mountain, and sloping to the south-west. He should avoid places that are split or rent and where filth, ant-hills, hairs, potsherds, bones, chaff, coals, saline soil, naturally barren soil, stones and roots of trees are found. There, having taken a place for the funeral pyre measuring as long as the body and as broad as the half of its length, he sweeps it as before with a branch, or with a branch together with a piece of gold, throws the branch away as before and sprinkles the place as before. On the three paths⁶ that are made h e r e, he digs from north to south with the wooden sword or an axe, with the mantra : “ Get away hence, ye deceased, that formerly were born ”⁷, three or nine trenches, which are four fingers⁸ deep and broad : first the middle one, then the eastern one, then the western one. These trenches he fills in the sequence in which they were dug, with his left hand with fistfuls of sesamum and rice, each with one of the following three mantras : “ To Yama, the lord of cremation, to the Fathers, *svadhā, namaḥ*. To Time, the lord of cremation, to the Fathers, *svadhā namaḥ*. To Death, the lord of cremation, to the Fathers, *svadhā, namaḥ*.” What is left over of the corns he strews all around. In the middle he lays down, together with the third (or Rudra-) ball of clay, a chip of gold. He now covers the place with southward pointed darbha-grass-blades of the same length (as the place destined for the pyre), (fixes) a stake of the same breadth⁹ and height (at one of the cardinal points and three others at the three other cardinal points)¹⁰, and heaps (between these) south-pointed fuelsticks. If the deceased had established his sacred fires, he spreads on the pyre, with the mantra : “ Make from honey ”¹¹ the skin of the black antelope (used by the deceased) with its limbs, so that its hairy side is turned downward and its neck turned to the south.

When he has put down the corpse in the same manner (*viz.* with the head to the south) and all his fires to the east of the pyre, he sacrifices with his face directed to the south, and wearing his sacred thread over his right shoulder, after having strewn grass around the fires, or, eventually, in his fire for domestic worship: “To Agni, *svāhā*. To Soma, *svāhā*. To Indra, *svāhā*. To Yama, *svāhā*. To Varuṇa, *svāhā*. To Kubera, *svāhā*. To the Earth, *svāhā*. To the Waters, *svāhā*. To Tejas, *svāhā*. To the Wind, *svāhā*. To the Atmosphere, *svāhā*. To Ahaṁkāra, *svāhā*. To Buddhi, *svāhā*. To the Senses, *svāhā*. To Puruṣa, *svāhā*. To the Sun, *svāhā*. To the individual Souls, *svāhā*. To the Mind, *svāhā*. To the Lord of the five Elements, *svāhā*. To the supreme Puruṣa, *svāhā*. To Religious Merit, *svāhā*. To Virtue, *svāhā*. To Dhruva, *svāhā*. To Vṛṣa, *svāhā*” and then with the *vyāhṛti*’s (*Bhūh*, *svāhā*, etc.). When he has sprinkled (with water) the corpse, with the mantra: “May he come to well-being. May he come to the highest. May he come to religious Merit. May he come to ascetism”¹² and having strewn sesamum on the pyre, they should raise the corpse and lay it down (on the pyre). On the seven passages of the breath¹³ he puts, with his hand turned downward, seven chips of gold, which have been steeped in honey, with the mantra: “Convey hither”¹⁴. According to some (authorities) the chips are to be steeped in clarified butter. If he cannot get chips, then some drops of melted butter, thus is declared (in holy lore).

¹ The verse agrees with Baudh. *pitṛmedhasūtra* III. 2 (ed. Raabe, page 21).

² *celopamārjanaiḥ* is not clear to me. I have translated as if the text had: *celopavājanaiḥ*.

³ Thus hesitatingly translated. The text has: *tathā śmaśānekṣaṇam uddhṛtya* etc. The *Bhāṣya* runs: *yathāpūrvam tathā śavabhāarakāḥ śmaśānekṣaṇam śmaśānūbhimukham yathā syāt tathā evam uttareṇa* (cp. note 13 on V. 2) *sahoddhṛtya*, etc. Perhaps we may compare Baudh. (l. c.) where the *sigvāta* must be proffered on the way, and at the pyre, *i.e.* when the corpse is laid on the pyre.

⁴ *anu...nayati* (we expect the plural, and thus I have translated) with *tmesis*, a syntactic peculiarity nowhere else found in this late text.

⁵ *yajñabhāṇḍam*, a collective singular, cp. v. 4.

⁶ Here the MS. of Lahore alone presents the reading *vīthīṣu*.

⁷ The mantra is given with variants: the Mysore copy of the *Samhitā* has: *apasarpāta sarpata preta ye ke ccha pūrvajāḥ*, the printed text of the *Samhitā*: *apasarpata ye* etc. Baudh.: *apasarpata preta ye*, etc.

⁸ According to the *Bhāṣya* *bhāga* here is equivalent to *caturāṅgulamātra*.

⁹ *tadvistārocchrayam* ; that the stakes are of the same height as the pyre, is logical, but the breadth ?

¹⁰ There is no verb to the object *śaṅkum*. The Bhāṣya remarks : “ *dikṣu nikhaned iti vākyasēṣaḥ*. Note that in the text only one stake is mentioned and that neither the spot where it must be fixed, is specified.

¹¹ The untranslatable mantra runs : *kuru madhunaḥ kuhvā saṁsṛjāmi var-dhamānā* (var. *avasthamānā*) *padān aparaṁ jyotir nayatām indunendo 'numatyā*.

¹² *śivam yātu paraṁ yātu sukṛtaṁ yātu tapo yātu*.

¹³ On the mouth, the eyes, the nostrils and the ears.

¹⁴ Reading and meaning of the mantra doubtful : *ā o vaha bhavatāt tārayantu svar āyantām rohiṇīm ropayantām* (printed text of Samh.), *ā na vahahavanāt tārayantu*, etc. Mysore copy.

Praśna V, Khanda 4.

(Funeral rites, continued : the corpse on the pyre ; the distribution of the sacrificial utensils on it.)

On his mouth he should throw a mixture of sesamum, unhusked rice, sour coagulated milk, honey, and sweet milk, according to what he can get of these substances. Then, touching his mouth with a darbha-grass-stalk, he mutters twice the four-hotṛ-formula : “ The hotṛ Earth ; the adhvaryu Sky ; the agnīdh Rudra ; the upavakṛ Brhaspati ” ¹ ; these four (sentences), in each of which the verb ¹ “ was ” is to be supplied, constitute the four-hotṛ-formula. In the same way over his nostrils, muttering the ten-hotṛ-formula : “ The sruc wisdom ; the sacrificial butter thought ; the altar voice ; the straw the object of thought ; the fire intention ; the fire that what perceived ; the hotṛ lord of voice ; the upavakṛ mind ; the sacrificial substance breath ; the adhvaryu the chaunt ” ² ; these ten (sentences), in each of which the verb “ was ” is to be supplied, constitute the ten-hotṛ-formula. In the same way over his eyes, muttering the six-hotṛ-formula : “ To the sun thine eye ; to the wind thy breath ; to the sky thy back ; to the intermediate region thy soul ; with thy limbs to the sacrifice ; with thy bones to the earth ” ³ ; these six (sentences), in each of which the verb “ was ” is to be supplied ⁴, constitute the six-hotṛ-formula. In the same way over his ears, muttering the four-hotṛ-formula : “ The hotṛ Agni ; the two adhvaryus the Aśvins ; the agnīdh Tvaṣṭṛ ; the upavakṛ Mitra ” ⁵, these five (sentences), in each of which the verb “ was ” and “ were ” is to be supplied, constitute the five-hotṛ-formula. In the same manner over his breast-bones, muttering

the seven-hotṛ-formula : “ The hotṛ Mahāhavis ; the adhvaryu Satyahavis, the agnidh Acyutapājas ; the upavakṛ Acyutamānas ; the praisers of the sacrifice Anādhṛṣya and Apratidhṛṣya ; the udgāṭṛ Ayāsyā ”⁶ ; these seven (sentences), in each of which the verb “ was ” and “ were ” is to be supplied, constitute the seven-hotṛ-formula.

Behind (the pyre) he puts ready on southward-pointed grass the vessels for the sacrifice. When he has, to the north (of the fire), sacrificially prepared the water for sprinkling, he sprinkles with it the body, the vessels and the wooden pyre⁷. He now takes (with the sruva) the quantities of clarified butter (into the spoons) in the manner of the full- and new-moon sacrifices but without formulas : in the juhū clarified butter, in the upabhṛt sour coagulated milk, in the dhruvā honey, sweet milk in the spoon used at the agnihotra ; or clarified butter into all the spoons. Those utensils, that are provided with a hollow for shedding the contents into the fire, he fills (with the above-mentioned substances or with butter only), the others he only sprinkles with water and lays them down there (on the body)⁸. Or he takes⁹ the clarified butter into the juhū with the mantra : “ Come hither, Agni ”¹⁰ ; the sour coagulated milk into the upabhṛt with the mantra : “ For vigour thee, for strength thee ”¹⁰ ; the honey into the dhruvā with the mantra : “ Agni I revere ”¹⁰ ; the sweet milk into the spoon for the agnihotra with the mantra : “ Hail to us the goddesses ”¹⁰.

When he has removed that¹¹ sesamum, unhusked rice, etc., in the same manner¹², he brings unto him (*viz.* the deceased) the utensils that during his life-time he had used for the full- and new-moon sacrifices. With the mantra : “ O Agni, from the nectar ”¹³, he should put in his right hand the wooden sword (and) the juhū ; with the mantra : “ Rājasani ”, the upabhṛt in his left hand ; with the mantra : “ Wishing to milk all ”, the dhruvā on his breast, and on the same part of his body, with the mantra : “ The fire from the aśvattha ”, his firedrill with its point to the head ; with the mantra : “ Which worlds ”, the spoon for the agnihotra on his mouth¹⁴ ; with the mantra : “ May both be ”, two sruvas-full of clarified butter on his nostrils ; with the mantra : “ The two from Varuṇa ”, the butter-sthāli on his throat ; with the mantra : “ The hands ”, the prāśitra-vessel on his ears, after having broken it in two parts ; with the mantra : “ Frequently rising ”, the mortar and pestle on his jaws ; with the

mantra : “ To be fetched ”, the two¹⁵ stones for pressing out the soma on the teeth, if they are present¹⁶; with the mantra : “ Six eight-parts ”, the kapālas on his head, on his front the single kapāla¹⁷; after he has muttered the mantra : “ Viṣṇu’s front ”, the vessel for mixing the meal with water¹⁸ on his belly; with the mantra : “ The axe ”, the winnowing basket, and if he had only one, breaking it in two parts, at his sides; with the mantra : “ Of him ”, the pitcher for milking the sāmnāyya on his stomach, if (during his life-time) he used to offer the sāmnāyya; with the mantra : “ Of true observance ”, the two mill-stones on his testicles; with the mantra : “ The true strew with light ”, the vessel into which the milk for the agnihotra is milked, and the one for cooking the anvāhārya-mess at his back-sides; with the mantra : “ Indrasenā ”, the upāvaharaṇī-bundle on his feet; with the mantra : “ What of the wise ones ”, the veda-bundle on his top-knot; with the mantra : “ The moon ”, the vessel for the idā on his head, and on this same place (with the same mantra) the bundle of grass to be used as a seat. When in this manner he has deposited each object on the place assigned to it, he should, with the mantra : “ As the milch-cow of the cattle, Aditi of the gods, Brahman of the Ṛbhus, Vikhanas of the Ascetics, Bhṛgu of the Sages and Angiras amongst the sacrifices are the uppermost, thus I put down the vessels ”¹⁹, lay down between the thighs the remaining vessels, the one for pouring out (the water)²⁰ and the other ones that are profane possessions²¹. According²² to some (authorities) he should lay down the wooden sword and the other sacrificial utensils with the mantra : “ Prevent, O Agni, this camasa from tumbling down ”, etc.²³.

¹ See Taitt. ār. III. 2.

² See ib. III. 1.

³ See ib. III. 4.

⁴ The sūtrakāra evidently did not catch the meaning of these formulas, where no “ was ” is to be supplied, but “ may go ” (*gacchatu*). Note that the Saṃhitā gives all these formulae in full, adding each time *āsīt* and *āstām*. From this we must conclude that the Saṃhitā was composed a f t e r the sūtra.

⁵ See Taitt. ār. III. 3. The *āsvins* are reckoned as two; the two *adhvaryus* are the *adhvaryu* and the *pratiprasthātr*.

⁶ See Taitt. ār. III. 5.

⁷ The correct reading must be (cp. Baudh. pi. sū. III. 3 : 23. 13 and Hir. pi. sū. page 36, line 15) *mṛtaṃ pātraṃ* (a collective singular, as *yajñabhāṇḍam*, note 5 on V. 3) *dārucitiṃ ca*. Thus I have translated.

⁸ *atrāvacinoti*, Ma; *atra vā cinoti*, My, Vi; *avācinoti* Ed. and La. The Bhāṣya : *avacinoti*, periphrase : *āvasyāsādayati* (sic). Probably now ought immediately to follow the depositing of the vessels on the body, cp. Baudh. l.c. page 24, line 12:

⁹ I guess (and translate accordingly) that the correct reading must be : *athavāgna āyāhīti* instead of *athāgna* or *tathāgna*. If this conjecture is right, the following prescripts are an alternative to *tūṣṇīm' grhṇāti*. The meaning of *ghṛtadānam* must then be *ghṛtādānam*. In the Dharmasūtra also we find *dadāti* as equal to *ādatte*. According to the Bhāṣya the substance in each of the spoons must with each mantra be poured out on the eyes of the body. This explanation seems unacceptable.

¹⁰ The opening words of the four Vedas. It is remarkable that the mantras from *agna āyāhi* on to *dhenur vahāṇām* (excl.) are not found in the Saṃhitā. They seem to have been overlooked.

¹¹ Which had been put on the mouth, etc., cp. V. 4 beg.

¹² With the left hand (Bhāṣya).

¹³ For the mantras cp. note 10 (end).

¹⁴ The reading of the text is uncertain, but cp. Baudh. pi. sū. III. 3 : 25. 1.

¹⁵ The number "two" is striking, but perhaps the original reading has been corrupted.

¹⁶ Viz. if the deceased had performed a sacrifice of Soma.

¹⁷ Used, e.g. at the Vaiśvadeva-cāturmāsyā, cp. Āp. śrs. VIII. 2. 10 and VI. 29. 20-22.

¹⁸ *piṣṭasamyamanī*, the correct reading would be *piṣṭasamyavanī*.

¹⁹ *dhenur vahāṇām aditiḥ surāṇām brahmā ṛbhūṇām (ṛtūnām*; the printed text) *vikhanā munīnām | bhṛguḥ kavīnām yathāṅgiro 'ti* (*ti*, the MS. of Mysore, *trī* the printed text) *yajñeṣu pātrāṇi tathā nīdadhye* (*sic!* printed text, *nīdaryo!* the Mysore MS.). Reading and translation equally uncertain.

²⁰ About the meaning of *prakṣepanī* the Bhāṣya itself is in doubt.

²¹ *laukikasambhārabhāṇḍāni*, var. *lohasambhāra* • (thus the MS. of Madras); the Bhāṣya : *lokabhavā lokāś ca te sambhārās ta eva bhāṇḍāni paricchadāni lokasambhārabhāṇḍāni prañayanapātrādini*.

²² This sentence follows in the MS. of Madras and in the Bhāṣya in Khaṇḍa 5, after the sentence closing with "uppermost."

²³ See Taitt. ār. VI. 1-4 (१८).

Praśna V, Khaṇḍa 5.

(Funeral rites, continued: the cremation proper.)

For a deceased, who had not established his sacred fires (for the śrauta-sacrifices), he should lay down the sruva and the other vessels (each) with the mantra : "As the milch-cow of the cattle", and with the mantra : "Prevent, O Agni, this camasa", he sprinkles with water, standing with folded hands before (the pyre), the black antelope-hide which he then takes into his hands and covers the corpse with it, so that its hairy side is uppermost ¹.

Now, the relations, the youngest opening the train, three of them or all, fan with the hem of their garment wind (to the deceased) in the manner as described formerly², going around sunwise and then withershins³. For the wind of the hem of the garment is considered to bring him comfort on his path. Then, the wife of the deceased, or his son or a relative or some other person of the same social status (as the deceased) takes on her (or his) head a pitcher full of water and goes round the pyre withershins, pouring out its contents. The Adhvaryu, who stands behind (her or him) makes with an axe a little hole in the pitcher. Over the stream of water that flows out of the pitcher, whilst it is borne around, he mutters the mantra: "May this sweet water reach thee in this (earthly) world". She (or he) goes around a second time and, now, the Adhvaryu makes a hole in the middle part⁴ of the pitcher. Over this stream of water he speaks the mantra: "May this sweet water reach thee in the intermediate region". She goes around a third time and, now, the Adhvaryu makes a hole in the upper part of the pitcher. Over this stream he speaks the mantra: "May this sweet water reach thee in the region of Heaven". Thereupon, he throws the pitcher behind him. Should he throw the pitcher before him, it would betoken a disaster to the family. The water that is left in the potsherds he pours with the mantra: "*Bhūh*, may he go to the earth. *Bhuvah*, may he go to the intermediate region. *Suvah*, may he go to the sky"⁵ on all the passages of the deceased's breath⁶. Then, he makes some paces in easterly or northerly direction⁷ and, having returned and (bound up)⁸ his toplock, he touches water, wearing his sacred thread over his left shoulder, restrains his breath, fixes his looks on fresh plants, on a tree or on a piece of gold, or, if these are not at hand, on a cow or some Brāhmins and gives, with the mantra: "At the impulse of god Savitr", etc., the sacrificial fee according to his ability to the Adhvaryu and the other (priests). At this moment he bestows a boon (*i.e.* a special cow of the deceased's property to the Adhvaryu).

Now, the Adhvaryu should kindle the (deceased's) fires (by putting fuel on them) and bring them in contact (with the pyre); he uses his left hand, has his topknot loosened and wears his sacred thread over his right shoulder. At the south-east (of the pyre) he brings in contact (with it) the āhavaniya with the Sambhāra-formulas: "Agni with the formulas, Savitr with the stomas"⁹, and with the Patni-for-

mulas : “ Senā of Indra, Dhenā of Br̥haspati ”¹⁰; at the south-west the dakṣiṇāgni, with the Graha-formulas : “ O Vācaspati vidhenā-man ”¹¹ and the Ṛtumukha-verses : “ O Vācaspati, through the Word’s power ”¹²; at the north-west the gārhapatya, with the Graha-formulas : “ Soma is the leader of Soma, Śukra of Śukra ”¹³ and “ O Vācaspati, by the unimpaired word ”¹⁴; at the north and the east (successively) the sabhya- and the āvasathya-fire, with the formula : “ Hotṛ is the Word, Patnī is the Dikṣā ”¹⁵. Then, he, standing, addresses¹⁶ (the fire) with the formula : “ The hotṛ par excellence is the Brāhmin, he is the sacrifice ”¹⁷, and mutters the Hṛdaya-formula¹⁸. With his hands that are smeared with butter he loosens, keeping his face averted, the thumbs and the great toes¹⁹, and when he has smeared the feet (of the corpse with the butter on his hands), he addresses, standing to the north-east (of the pyre, which now is being consumed by the fire) and holding his opened hands together (making an *añjali*), the following mantra (to the deceased) : “ This cauldron, (this) fire conveys the offering oblations. The way that go the manifold righteous of good observances, practising the agnihotra, go thou that way of good path (that leads to) the vault of heaven, *svadhā, namaḥ* ”²⁰. In case the deceased had not established his sacred fires for śrauta-sacrifices, he addresses to him the mantra : “ The cauldron of gold, the fire, conveys the offering oblations. The way that go in the fight on earth, the heroes, risking their life, knowing the deliverance, the wise ones, shaking off the sin, free from passion and sorrows, go thou that way of good path (that leads to) the vault of heaven, *svadhā namaḥ* ”²¹. The others²² should be burned by a fire produced in a heated potsherd and their cremation takes place with one single verse²³, according to some (ritualistic authorities)²³.

1 This last sentence must necessarily refer to the *anāhitāgni*, as the manoeuvre with the antelope-hide has been described already for the *āhitāgni* (V. 3).

2 Cp. V. 3 beg.

3 I follow the Bhāṣya : *dakṣiṇam apasavyam apradakṣiṇam tat savyāpasavyam*.

4 Presumably each time the hole that formerly had been made, must be stopped up.

5 *bhūḥ pṛthivīm gacchatu ; bhuvo ’ntarikṣam gacchatu ; suvar divam gacchatu*.

6 Cp. V. 3, end.

7 Thereby leaving, as it were, the realm of death and returning to the world of the living.

8 The accus. *śikhām* has no connection in the sentence. The Bhāṣya supplies *baddhvā*.

⁹ See Taitt. ār. III. 8.

¹⁰ See ib. III. 9.

¹¹ See ib. III. 1 (२).

¹² See Taitt. ār. III. 2 (२).

¹³ See ib. III. 3 (२).

¹⁴ See ib. III. 4 (२)

¹⁵ See ib. III. 6 (१ and २)

¹⁶ *sthitvā* possibly is equivalent to *upasthāya*.

¹⁷ Taitt. ār. III. 7.

¹⁸ See ib. III. 11, but neither copy of the Vaikh. saṃhitā records these formulas (because the Sūtra does not mention their beginning words?).

¹⁹ Cp. V. 2, beginning.

²⁰ *ayam gharmo 'gnir abhijiharti homān yām gatim yānti bahavo hitavratāḥ | sukṛtino 'gnihotranisthās tām gatim yāhi sugatim nākapṛsthām, svadhā namaḥ ;* cp. Baudh. pi. sū. III. 4 : 28. 1-4.

²¹ *suvarṇagharmo 'gnir abhijiharti homān yām gatim yānti yudhi bhuvi sūrāḥ | tanutyajo mokṣavidō manīṣiṇo vidhūtapāpā virajā viśokās tām gatim gaccha sugatim nākapṛsthām svadhā namaḥ ;* cp. Baudh. l. c.

²² Those who are neither Āhitāgnis nor Gṛhasthas, but females, Veda-students, etc.

²³ With the verse *asmāt tvam adhi jāto 'si*, cp. VII. 2.

Praśna V, Khaṇḍa 6.

(Funeral rites, continued: the return from the place of cremation, the *udakakriyā*, the home-going, the *punardhana*.)

Wearing his sacred thread over his left shoulder¹, he should by muttering the mantra: "By the formula I pour on thee offspring, life and wealth"², make appeasement, and standing, with the mantra: "Out of the darkness"³, address the sun. Leaving this place by turning withershins, not looking backward, they should, according to the usage which is prevalent in their village, return with downward turned face. On their way from the place of cremation one (of them) should on a solitary place stretch forward a rope made of darbha-grass and ward them off with the mantra: "Do ye not descend", and all the others pass on with the mantra: "We shall not again descend", passing under the rope⁴. Casting away (the rope) the others⁵ follow behind. In the same way should the brother of the deceased's wife, or a relation of his, or a king's son, on a solitary place, when they pass on to the water stretch out the afore-mentioned⁶ branch and ward them off. When (the mantra of the one and) the answer of each of the others has successively been spoken⁷, they all should with southward-turned faces and loosened hair enter into the water⁸. When they have once merged into the water, they pass out of it and rinse their mouth. With their faces turned southward, wearing the sacred thread over the right shoulder, and with loosened hair, all the relations give,

pouring out⁹ with the hands of which the left is held above the right, on southward-pointed darbha-grass-stalks, on leaves of udumbara, on sesamum and unhusked rice, thrice a handfull of water into which they have thrown sesamum-corns, repeating the while the following words, which should be preceded by the deceased's gotra-name: "So and so, here is water for thee"; similarly do all the friends. Whilst with loosened garments they return, the younger ones preceding, taking water in their garments, they do what here the (elder) female (members of the family) say¹⁰.

When they¹¹ have purified the house with cow-dung and have smeared it (with the same substance) and thrice burnt it out with a fire-brand¹², they strew flowers, sesamum and unhusked rice, with the mantra: "Hail be to your house"¹³, especially¹⁴ on the place where the deceased had passed away; they put at the southern part of the door, which serves for entrance, on a place which they have smeared (with cow-dung) and where they have strewn flowers, etc., a stone¹⁵, fire, (a piece of) gold, cow-dung, leaves of udumbara, sesamum and unhusked rice. They should receive the returning (participants) with incense, lamps, etc.¹⁶. Having wetted that stone¹⁷ and the leaves on it with the water of their garments they should touch roasted barley, unhusked rice and sesamum, then, they should touch the fire, the gold and the cow-dung and, standing there (*viz.* at the entrance), dismiss the farther relations, enter into the house, the oldest persons preceding, and take up the daily course of life.

This day and night they should fast¹⁸. On the following morning he should go along the same way as formerly (to the ground of cremation), collect the bones on the pyre and having washed them with milk and melted butter make a human figure (of them), honour it with flowers and so forth, present, without any mantra, boiled rice, cakes, etc., and burn the effigy in the aforesaid manner¹⁹. For (this) is auspicious for the (deceased's) family and the highest abode falls to his share.

On this day he should, thinking of the deceased, give²⁰ rice, a garment, a vessel of bell-metal and water for drinking. This serves him as a covering for his nakedness²¹.

¹ *sopavītī* (thus I would now prefer reading, cp. IV. 2 and IX. 9) cannot be explained with the Bhāṣya as *sa* (*kartā*) *upavītī*; its counterpart is *sāpasavyam* I. 3 (note 41).

² See TS. I. 6. 1. a or rather perhaps the introductory verse of Taitt. ār. VI, which ends with a thrice repeated *śāntiḥ*.

³ See TS. IV. 1. 7. k.

⁴ *tulī* is equivalent to *darbharajju*; a form of *tulā* (a balance or the beam of a balance) would fit better.

⁵ Viz. those that were left behind to help the one who had held the rope (?).

⁶ Enumerated amongst the objects to be held ready (cp. V. 2).

⁷ Is this the meaning of *pratimantrena*?

⁸ *toyadhīm*, Bhāṣya: *nadyādi jalāśayaḥ*.

⁹ The singular *āsrāvayet* is impossible; *āsrāvayanto* would be more correct. I have translated according to this supposition.

¹⁰ The explanation of this passage: *sarve cāptā śamitāmbarā vāsasā jalam ūdāya kaṇiṣṭhapūrve yāvad āyanti yat tatra striya āhus tat kurvanti* is extremely difficult. Read perhaps *sarve cāptā(ḥ)* (sc. *dadate*); *āptāḥ* is explained as *pañcasam-bandhivargāḥ* (cp. V. 1 beg.). Instead of *śamitā* the MSS. of Vienna, Mysore and Lahore and the edition of Kumb. read *mitāmba*°. It is only the printed text that gives *mitāmbarā*, all the MSS. have (éa)mitāmbara.

¹¹ I am not sure as to the subject. Are "they" all the, now returning, participants? But the then following passage: "they receive the returning (participants)" suggests that these actions are performed by those that during the cremation had remained at home. Note also in the mantra the word "your house".

¹² According to the Bhāṣya they circumambulate the house thrice with a bunch of burning straw.

¹³ Cp. the mantra of Baudh. (Pi. sū. III. 4: 29. 11.)

¹⁴ *ca* implies that the whole house must be strewn (Bhāṣya).

¹⁵ See on this stone the author's paper "Altindische Toten-und Bestattungsgebräuche" § 39 (page 82). It is still in use in modern India e.g. with the Shenvi brāhmins (see Bombay Gaz. XVI. 1, page 66), who call this stone the Life-stone. According to them this is the stone, that was used for making the holes in the vessel with water (supra V. 5). Immediately after the cremation the Shenvi brāhmin offers to the life-stone rice boiled in the cooking vessel and made into a ball (the *piṇḍa*, apparently). On this stone cp. further V. 7 and VII. 5.

¹⁶ Neither the reading of the text nor the exact meaning is certain.

¹⁷ *tad aśma* as a neuter, also V. 7 (*aśmāplutya*).

¹⁸ I have left *evam* untranslated; is *eva* to be corrected?

¹⁹ This part of the ritual seems to be designated as *punardahana* (cp. VII. 6). As the bones are collected later on (see next Khaṇḍa), they are by this *ākṛtidahana* still not wholly reduced to ashes.

²⁰ To a learned Brāhmin (Bhāṣya).

²¹ *praticchanda* the MSS. of the text, *pracchādana* the Bhāṣya. Note the place in the sentence occupied by the enclitic *asya*.

Praśna V, Khaṇḍa 7.

(Funeral rites, continued: the first ten days, the collecting of the bones.)

When he has bathed and given to his spiritual Teacher (something) to drink (and to eat), and, according to his ability, the sacrificial fee, he should at evening and morning by giving (standing near the water) out of his two hands held together (*añjali*) the gift of water, satisfy (the spirit of the deceased), constantly increasing these *añjalis* of water one by one. Then, taking as formerly¹, water in his garment and having wetted (with it) the stone², and, having honoured (it), he presents the bali-offering (*viz.* the ball of boiled rice)³. The ritual, closing with the (gift of) water⁴, (takes place) up to the tenth day. Henceforward (*viz.* from the second day on), they should eat only once a day, they should be cheerless and lie down on the ground (to sleep, not on a bedstead). For his parents he should wear a whole year an old garment and keep the vow of a Veda-student⁵. For he who keeps the vow of the Fathers is likely to increase the (welfare of his) family⁶.

On the fourth day he should collect the bones.

On the seventh day he should cover the pyre (with sand, probably), make an image of flour, worship it with flowers, sesamum, ground barley, incense, lamps and unhusked rice, present a bali-offering and give water.

On the tenth day the dismissal of the bathing (*i.e.* of the presenting of water on the place near the door) takes place: having covered that stone, which is wetted by the water, on the ground on the place itself of the bathing, and having taken on the place of the bali a mess of rice, of a *prastha* in weight and boiled in milk, into three earthenware vessels, he should cover (these) together with that same stone⁷. Thus is brought about the dismissal (of the bath). When he has at evening time (of that same, tenth, day) set fire to the remaining vessels⁸ and given up the bathing, and, when he himself has bathed, the Ekoddiṣṭa-śrāddha (*i.e.* the śrāddha destined for one single, newly, deceased person) takes place on the eleventh day, according to other (authorities)⁹.

For a Hermit and a housewife he should perform the cremation in the manner in which the remains of a Householder are treated.

¹ Cp. V. 6.

² Note again the neuter *aśmāplutya*.

³ He presents the bali-offering probably to the stone, the life-stone, where the Preta now has his temporary dwelling.

⁴ Cp. V. 6, end.

⁵ He wears no garlands, abstains from honey, betel, sexual intercourse, the use of sandals and parasol.

⁶ From here on up to the end of this Khaṇḍa the Bhāṣya is missing.

⁷ The exact course of this act is far from clear, as the Bhāṣya fails us.

⁸ What is meant by *ucchiṣṭapātrāṇi*? Must all the utensils in the house of the deceased be burnt?

⁹ *ekādaśyām ekoddiṣṭam anye cācakṣate*, in contradiction to V. 13 (tenth day). What is the force of this *ca*? Does a new sentence begin with *anye cākṣaksate*? cp. III. 9 : 42. 12.

*Praśna V, Khaṇḍa 8.*¹

(Funeral rites, continued: Yatis, Yogins, Sannyāsins.)

The Theologians say: "The Yati (the religious mendicant, the ascetic), who, disregarding dharma and not-dharma, assigning the Gods to the right, the Fathers to the not-right (side?), sees (this all) in the All-soul², to this one, who sacrifices (only) to the Self, belongs the Veda-fire"³. Then the Yogin, he who is absorbed in the God, and he who enters another body, these equally are without fires. Taking the body of (one of) these without touching it⁴, between pieces of wood and binding it with ropes, he conveys it to a river that flows into the sea and digs a hole on a sandy spot. Here he lays it down in sitting posture and covers it with sand. About this subject there are the following verses, namely⁵: "The twice-born men who convey the body of a Sannyāsin will obtain at every step successively the fruit of a sacrifice. And the twice-born men who convey the corpse of a parentless deceased and perform for him the sacred rite and the śrāddhas, for these is proclaimed in the Dharma the fruit of a Horse-sacrifice. As the body of the dead is recorded to be the sacrificial food of Agni⁶, therefore he who burns the body of righteous man, will become immediately pure. For one who has gone to another land, purification is immediately brought about"⁷ thus it is said (in sacred lore).

¹ The Bhāṣya on the first few lines of this Khaṇḍa is similarly missing.

² Translation uncertain, meaning not clear!

³ *ātmayājinas tasya vedāgniḥ*. The exact meaning is not clear to me, but the general sense must be: such a one must not be burned: he has no fires, the Veda

alone is his fire (reading perhaps *vedo 'gniḥ*). On *ātmayājīn* see note 1 on II. 18 and cp. X. 7.

⁴ ? *na sprśya*. The funeral rites of the Sannyāsin are in extenso treated below, X. 8.

⁵ *yathā* in the verse (late style!).

⁶ Cp. TS. II. 2. 2. 5 : *puruṣāhutir hy asya (viz. agneḥ) priyatamā*.

⁷ This means probably that when one is deceased in a foreign country, no period of impurity is ordained for the relations at home.

Praśna V, Khaṇḍa 9.

(Funeral rites, continued: abnormal cases of death.)

Now, the burning in distress¹. A Veda-student who had taken the bath after absolving his study, a widower, a boy on whom the rite of tonsure has been performed, a boy that had teethed, a girl-widow, a widow of a grown-up man², a widow to whom no child had been born, a woman in the lying-in chamber, an abortive pregnant woman³, a woman who has caused the death of her husband, a defamed woman, a mischievous woman, a woman who destroys the fame of her husband, a woman who has caused the death of her son, a woman who has been left by a Dīkṣita (who was her husband)⁴, a woman who never had her monthly courses, heretic, mute and deaf persons, those who are devoid of mantras, an evil-minded person and a reprobate woman,—for these they call⁵ the cremation “the rule of distress.”

When a (Yati) dies, who sacrifices (alone) to the Ātman, or a Snātaka, who has not reached the mode of life of a householder (*viz.* who was still unmarried), or one (*viz.* a householder) who had lost his wife by death,—if for such he desires a favourable turn⁶ in order that his Brahman⁷ may not be fruitless to him (*i.e.*, to the deceased) he should give (to some one) a sacrificial fee, in accordance with his wealth, and cause (the person to whom he has given this fee) to give to him (*i.e.* to the deceased) a maiden of the same social status and then perform in the aforesaid manner the cremation for him, after he has reached, by dwelling (one night) together with her, the married state. In the same way he should burn (the corpse of) an adult maiden, after having made her reach the state of married life with a man of the same social status⁸.

For one who has teethed or on whom the rite of tonsure had been performed, he should hold the cremation by sacrificing in their fire with

the vyāhrtis and the verse addressed to Savitr̥. A lying-in woman, an abortive pregnant woman, a harlot, a woman who never had her monthly courses, a heretic, a mute and deaf person, one devoid of mantras, an evil-minded one, a reprobate woman or man, he should, without mantras, burn by wild-fire ⁹.

In this way the "burning in distress" is taught by sacred lore.

¹ All the MSS. read *athāpaddāhya snātako*, etc.; this might stand for *athāpaddāhyaḥ sn* ^o, and accordingly the Bhāṣya has: *apaddāhya ucyata iti vākyaśeṣaḥ*. The printed text only has: *athāpaddāhyāḥ*, and this seems to mean; "now the (persons) who are to be burned in case of adversity." But at the end of the chapter the expression is: *āpaddāhyam* and this might be here also the original reading. Baudhāyana's expression (pi. sū III. 7) is: *āpadyuktaṃ pretavidhānam*.

² Thus I explain *vīraavidhavā*. The Bhāṣya presents a different view: *vīraṃ anaśanādivratam yayā vriyate* (in *vīra* it sees obviously a compound of *vi* and *irā*).

³ *mūḍhagarbhīṇī*: *mūḍho vyartho garbho yasyāḥ sā* (Bh.).

⁴ The printed text has: *dīkṣitojjhitā tyaktabhartṛkā* (the last word is obviously a glossema on the preceding word). The Bhāṣya sees two words in *dīkṣitojjhitā*: *māṃsam anaśanādivratam dīkṣitam yayā sā dīkṣitā aghoravratā*; *ujjhiyate tyajyate patinety ujjhitā*.

⁵ Again *cācaksate* with the superfluous *ca*.

⁶ *viśeṣārthī* is explained by the Bhāṣya: *viśeṣam arthitum yācitum śīlam asyeti*.

⁷ *brahma* should mean *tapas* according to the Bhāṣya.

⁸ This is one of the most interesting passages of our Sūtra. Nowhere else in Indian Literature this rite of "Totenhochzeit" has been found; see on it O. Schrader's paper: "Totenhochzeit" and cf. the passages in the Encycl. of Religion and Ethics Vol. IV., page 428a: "Among the Bulgarians of the Volga it (viz., the custom of slaying after a death-fall the wife, etc.) was found by the Arab traveller Ibn Fadhlān, in the year 921 or 922, when he witnessed the immolation, on a young chief's funeral pyre, of a girl, who seems to have been formally wedded to the dead youth before being thus sacrificed... Among the Bavenda in the Transvaal, if a virgin boy dies, a girl is sent after him into the other world to be his wife there. She is not now actually put to death, etc. After the printing of this translation had begun some more cases of Totenhochzeit in Southern India have come to my knowledge, see my paper "Over het Vaikhānasasūtra" (page 13 sq.) in "Mededeelingen der Kon. Acad. van Wetensch. te Amsterdam, afd. Letterkunde," deel 61 (1926).

⁹ *dāvāgni*, fire taken from a forest-conflagration.

Praśna V, Khaṇḍa 10.

(Funeral rites, continued: death of little children.)

Now, the rite of depositing the corpse into a pit¹. When a young child has died, he should adorn it, cover it with a garment or with leaves and convey it on a support² through some one or other (of its relations). On the place of cremation he digs a pit as long as the corpse in south-northern direction. Having sprinkled the pit with clarified butter and sweet milk and strewn sesamum and darbha-grass in it with the tips to the south, he lays the corpse in it together with the support, fills its mouth with sesamum and fried barley mixed with clarified butter or with unhusked rice, covers it (with clay) and having sprinkled clarified butter and sweet milk above the pit or offered a bali, departs. He should not offer to it the water gift, but lay down during three (successive) days the bali-offering.

¹ *avaṭāhitaka* or *avaṭāhika*.

² *sādhāram*, Bhāṣya : *saṁastād dhārayatīty ādhāraḥ patrādīs, tena saha vartata iti sādhāraḥ*.

Praśna V, Khaṇḍa 11.

(Funeral rites, continued: the persons whose cremation is forbidden.)

Now, we shall treat of those persons, for whom cremation is forbidden. One who is unequal (by birth) must not be burned (by him). Though they be equal (to him), the following persons must not be burned: one who suffers from a bad disease, one who has died by a rope, by a weapon, by poison, by roaming about, by expulsion, by suicide; one who has been slain by a Brāhmin or any member of the other three castes or by one of mean caste; one who has died by fire, by water, by a serpent, an elephant, a cow, a drunkard, one who has died by his own fault, by lightning, by a devil, by falling down (from a tree, *e.g.*), by falling down into a precipice, by a great flood, by (exhaustion after) roaming about whilst being abroad on a great journey, in a narrow pass, by neglect of illness or by fruitless *prāyopaveśana*¹. Before teething or before the tonsure-rite there is no fire² (but the child must be buried in a pit); until the fifth year for a boy, until the seventh year for a girl there is no fire. According to some the bali-offering must be given to them without mantras.

¹ *Viz.* the vow of abstaining from food whilst sitting at any one's door to exact compliance with his demands.

² This simply seems to mean, that no cremation should take place.

Praśna V, Khaṇḍa 12.

(Funeral rites, continued: cremation of the effigy.)

Now, the burning of the effigy¹. Otherwise (than by burning the effigy) from him who has payed his debts (to Gods and Fathers), neither Gods nor Fathers enjoy the merits of his sacrifices and his gifts (bestowed on Brāhmins, etc.); therefore, the burning of the effigy has been ordained for the welfare of the family. So he takes after a month or a year at the time (corresponding with the decease) three hundred and sixty branches of palāśa with their leaves, and darbha-grass-stalks. On a clean spot, which has been smeared with cow-dung, he strews sesamum and unhusked rice, he puts, if the deceased was one who had established his fires for the śrauta-sacrifices, his black antelope-hide, and makes thereon an effigy of the measure (of the deceased). The stalks of palāśa represent the bones, the leaves the flesh, the darbha-grass-stalks represent the tubular vessels of the body and the hair. The calculation of the bones for constituting his limbs is as follows: for the head forty, for the throat ten, for the arms a hundred, for the fingers ten, for the breast thirty, for the belly twenty, for the testicles and the frenum preputii² seven, for the member three, for the thighs a hundred, for the knees ten, for the legs twenty, for the toes ten. Having thus distributed (the stalks for the limbs) and having made from the darbha-grass-stalks the flesh, the tubular vases and the hair, he should bind them together. When he has in this manner formed an effigy of a man or a woman, he burns it in his fire (*viz.* in the fire of the deceased) in the manner as formerly described. According to some the burning of the effigy lasts till it is reduced to ashes³.

¹ According to the other śākhās and carāṇas the burning of the effigy is performed only in case one's corpse has not been found, but the Vaikhānasiyas consider this burning "in effigie" as a meritorious act for everyone.

² *sivanyam* must be accusative, usually *sivanī* is the nominative.

³ This remark of *eke* seems to be rather superfluous!

Praśna V, Khaṇḍa 13.

(The Ekoddistāśrāddha.)

Now we shall explain the śrāddha (given) for one single (person)¹. And on the tenth day (after the decease) the fasting².

At the death of parents they consider as persons fit to receive the

¹ Cp. IV. 7, last alinea.

² I have translated literally: *daśame cāhny anaśanam* (var. *anaśanavratam*). The sense is not clear, especially of (the superfluous ?) *ca*.

śrāddha : Brāhmins who know the three Vedas, who have a poor living³, who are compassionate, who are in possession of all their senses, and free from the defaults that originate in birth⁴. One, three, five, seven, nine or eleven, according to his ability, are invited.

On the eleventh day they would prescribe a mantra-less śrāddha for the sake of one single person, which is occasional because of its object being a (recently) deceased person. (But), the rite (of cremation) being performed with mantras, how (could) it (be) mantra-less ? Therefore the śrāddha is held after an oblation is performed in the manner of the sapiṇḍikaraṇa, so say some⁵.

Having purified the house in the same way as formerly⁶, and, having tied a darbha-grass-stalk around the earthenware pot⁷ (for boiling), he should boil a mess of rice mixed with sesamum, with the mantra : “ I sprinkle with clarified butter the food for the Fathers ”⁸. Then he should make the Brāhmins, who have taken a bath and are smeared (with perfumes) after (the bath), and who wear new unwashed garments, and garlands, ear-and finger-rings, sit down, with their faces directed to the south and their sacred string over their right shoulder on their seats on southward pointed darbha-grass and sesamum, to the south of the fire. Wearing his sacred string over his right shoulder and using his left hand, restraining his breath⁹, he should prepare with sand a spot which measures at the north, the east and the west-side an *aratni*¹⁰ and at the south-side a *vitasti*¹¹, and which should be

³ *kṛśavṛttayo* ; the printed text and the MS. of Vienna, all the others *kuśavṛttayo* ; the Bhāṣya (not comprehensible to me) : *kuśāssannāvṛttayor vacamānāni ca yeṣāṃ te kuśavṛttayaḥ*.

⁴ Specified by the Bhāṣya : *akuṇḍā agoḍakā avyabhicāriṇaḥ sadvaṃśyūḥ*.

⁵ The whole sentence is not clear ; note the optative *ācakṣīran*. The conclusion of the Sūtrakāra seems to be, that the Ekoddiṣṭa must be mantra-less, but that it may be preceded by the vaiśvadevāghāra, as is the Sapiṇḍikaraṇa, see V. 14. That the Ekoddiṣṭa itself was held mantra-less, appears from the Bhāṣya on the first sentence of V. 14.

⁶ This refers according to the Bhāṣya, to the vāstusavana (III. 16).

⁷ What is the purpose of this tying ?

⁸ Cp. IV. 3, end.

⁹ *sāpasavyaṃ vācamyataḥ* ; the usual expression is *vācamyama* or *vāgyata*.

¹⁰ An *aratni* is equal to 24 *aṅgulis* (circa 18 inches), a *vitasti* to 12 *aṅgulis*.

¹¹ For *bhāga* cp. note 8 on V. 3. The Prayoga runs : *prākpratyaguttareṣu pratyekaṃ caturviṃśatyāṅgulāyataṃ dakṣiṇe dvādaśāṅgulaṃ caturāṅgulonnataṃ sthānam*.

four fingers-breadth high¹². Having laid (on this spot) a branch of udumbara, he digs (*i.e.* he draws a furrow), wearing his sacred string over the right shoulder¹³, with (one single) darbha-blade as before¹⁴.

Then follows the strewing of sesamum and of an uneven number of southward pointed darbha grass-blades and of udumbara-leaves. Having deposited here one flower together with sesamum and unhusked rice, he honours the deceased, pronouncing his gotra-name, etc. He now pours clarified butter into the pot with *kavya* (*i.e.* the boiled rice with sesamum destined for the deceased), takes with the tips of his fingers a small quantity from the boiled sesamum-rice, makes a small ball (a *piṇḍa*) from it and, holding in his hand a strainer (*i.e.* a darbha-blade), lays it down (on the furrow), pressing the ground with his knees (and feet), of which he turns the great toes sideways (so as not to touch the ground with them)¹⁴. He should present (to the deceased) a garment and upper garment and so forth, condiments, fruits of the jujube tree and such like, eatables and betel¹⁵. He should put (near the *piṇḍa* as a drink for the deceased) a pitcher filled with water into which he has strewn sesamum, unhusked rice and darbha-grass. Having covered the *piṇḍa* with a winnowing-basket, he should throw on it a flower, sesamum-corns and unhusked rice with a darbha-blade. Having handed over the garment belonging to him (*i.e.* that had belonged to the deceased), his vessel of bell-metal and so forth, and all his other possessions as his shoes and his umbrella, he presents these as a gift to them (*i.e.* to the Brāhmins who are invited). Having put what remains of the rice from which the *piṇḍa* has been taken and what remains of the other substances into the vessels destined for feeding them (*i.e.* these Brāhmins), and having poured clarified butter on it, he hands the vessels over to them, and, taking with the word "Eat" the root of

¹² Immediately before it was said: *sāpasavyam*, here we have *apasavyam* *kṛtvā*. Is there, then, any difference between these two expressions?

¹³ Cp. IV. 4, beginning.

¹⁴ Reading and translation uncertain. *avāṅguṣṭhajānubhyām bhūmā pīḍayam* the MSS. of Lahore, Vienna, and the printed text; *apāṅgu* the MS. of Mysore; *āpañcāṅguṣṭha* the MS. of Madras; the Bhāṣya: *āpañcādaṅguṣṭhajānubhyām avāñcāv a' ?) yayos tābhyām avāṅguṣṭha jānubhyām . . . atha vā vāmaṃ ca yathā tathā vāmapādāṅguṣṭhajānuni bhūmau nidhāya*; "with the great toe of the left foot and with the left knee". But, as the Prayoga prescribes: *jānubhyām bhūmā pīḍayan*, the two knees are right.

¹⁵ *mukhavāsa*.

his (*i.e.* of each Brāhmin's) thumb, he should feed them in the manner as formerly described¹⁶. What remains of the food he should take away and throw it together with the piṇḍa, outside his house in a pit made to the south of it, and he should also pour out that water. A bali-offering is given to the crows; or he must dismiss the piṇḍa on a spot unvisited¹⁷ by dogs and caṇḍālas. The hawks, crows and such like birds he should not ward off, because the Fathers approach in the form of these. After he has bathed, he should have performed the benediction by the Brāhmins and he should bestow gifts of food on them, and convey the fire destined for domestic worship (to its original place). Then, takes place the (daily) Vaiśvadeva, as described formerly¹⁸. This is the Ekoddiṣṭa-śrāddha.

¹⁶ Cp. IV. 4 and II. 2.

¹⁷ *anupahata*.

¹⁸ See III. 7.

Praśna V, Khaṇḍa 14.

(The monthly śrāddhas and the sapinḍikaraṇa.)

The oblation of the rice-ball (piṇḍa) takes place in the same manner¹, month after month², on that (same) day (*i.e.* on the day corresponding to the day of the decease). After the lapse of a month (reckoned from the decease) or in the course of the third month, the use of sesamum-oil (for salving the body is allowed to the relations) combined with (the wearing of) auspicious objects³.

The third month after the (first) ekoddiṣṭa (of the eleventh day) or the sixth month or the year is the time for strengthening the preta⁴, therefore, on one of these periods on an approved time he should; thinking that he (the preta) has now reached the status of the Fathers⁵,

¹ *tathā* means, according to the Bhāṣya *tūṣṇīm*.

² The piṇḍa should be *ūnamāsika*, *traipāksika*, *dvitīyamāsika*, *trītiyamāsika*, *caturthamāsika*, *pañcamamāsika*, *ṣaṇmāsika*, *ūnaṣaṇmāsika*, *saptamamāsika*, *aṣṭamamāsika*, *navamamāsika*, *daśamamāsika*, *ekādaśamāsika* and *ūnābdika*, according to the Bhāṣya. These, together with the first ekoddiṣṭa and the sapinḍikaraṇa are the sixteen śrāddhas; cp. the author's paper, "Über Totenverehrung," page 25.

³ Is this the meaning of *māse tailasamparkas trītiye vā maṅgalayukto bhavati*? The Bhāṣya explains *tailasamparka* by *tailābhyaṅga*.

⁴ Preta is the designation of a newly deceased person, as long as he has not by the sapinḍikaraṇa reached the rank of the Fathers.

⁵ *pitṛsthānagatāya* seems not to be a mantra; cp., however, note 8 on V. 15.

perform for him the sapindīkarma, viz. the placing of his piṇḍa successively on the three piṇḍas (of father, grand-father and great-grand-father).

The Vaiśvadevāghāra⁶ and the boiling of the mess of rice mixed with sesamum as formerly⁷. Then, having sacrificed the vaiśvadeva-offering⁸, he throws, wearing his sacred string over his right shoulder, with the mantra: "Thou wise one, that invitest to the sacrifice"⁹ a *kavya*-fuel-stick¹⁰ (into the fire) and burns it. He, then, summons the Fathers with the mantras: "I invoke the Fathers who are gone to the earth. I invoke the Grandfathers who are gone to the atmosphere. I invoke the Great-grandfathers who are gone to the sky"¹¹; then, he should perform the acts beginning with the pouring out of the sacrificial butter and ending with the throwing of the butter into the fire¹². Having worshipped three fuel-sticks (of udumbara-wood) with unhusked rice and the other substances¹³, he puts them into the fire as follows: the first, with the mantra: "To Agni the conveyor of the food of the Fathers, *svadhā, namaḥ, svāhā*," he puts into the northern part of the fire; the second, with the mantra: "To Soma who is accompanied by the Fathers, *svadhā, namaḥ, svāhā*," into the southern part of the fire; the third, with the mantra: "To Yama, the Lord of the Angiras, *svadhā, namaḥ, svāhā*," between the first two, and, whilst he puts them into the fire, he thinks of them as the eyes and the mouth (of Agni)¹⁴. Then, he should sacrifice clarified

⁶ Cp. note 1 on IV. 3.

⁷ As in the aṣṭakā-ritual, IV. 3 second half.

⁸ With the mantras *viśve adya*, etc. (printed text, page 56, line 12).

⁹ Cp. note 7 on I. 11.

¹⁰ *kavya* here is equal to *paitṛka* (Bhāṣya), but then we expect the feminine gender.

¹¹ *prthivīgatān pitṛn āvāhayāmi; antarikṣagatān pitāmahān āvā°; divīgatān prapitāmahān āvā°*.

¹² The acts from I. 13, middle to the end of this Khaṇḍa.

¹³ Cp. I. 14, beginning.

¹⁴ Reading with the printed Kumbakoṇum text: *cakṣurāsyam iti homaś ca* (the MSS. of Vienna and Mysore have a gap here, whilst the MS. of Lahore also omits this passage), cp. I. 15, where the ājyabhāgas are considered as the eyes, and the oblation with the vyāhṛti as the mouth of Agni. My translation rests on the Bhāṣya, but perhaps the meaning is: "then he sacrifices the ājyabhāgas (i.e. the two eyes) and the vyāhṛti-oblation (the mouth of Agni)".

butter with the (three) verses addressed to the Fathers: "The Fathers, who here" etc.,¹⁵ and with the mantras: "To the Fathers that are departed to the earth", etc.¹⁶.

¹⁵ Cp. note 16 on II. 2.

¹⁶ Cp. II. 2 immediately after note 16.

Praśna V, Khaṇḍa 15.

(The sapinḍikaraṇa, continued.)

Having prepared, in the manner as mentioned before,¹ the spot (where the pinḍas are to be laid down), and, having strewn here, as formerly,² sesamum, leaves of udumbara and darbha-grass, with the mantra: "I destroy all"³, and, having honoured the Fathers (with perfumes, etc.), and, having prepared the spot for laying down his (i.e. the newly deceased's) pinḍa, opposite to their (i.e. the Fathers') spot, and, having honoured him in the same manner (as the Fathers) pronouncing his name, he cleans the vessel, repeating the mantra: "May there come to me the instigation"⁴, and, with the mantra: "Agni, Indra and Varuṇa"⁵, puts in it the mess of boiled rice. He divides this rice, which he has provided with sesamum and clarified butter, into four parts and makes the rice-balls. The three principal rice-balls he lays down with the mantra: "May this boiled rice"⁶.

Those who are deceased first are called "the Fathers", those who are deceased before these "the Grandfathers", those who are deceased before these "the Great-grandfathers", those who precede these are the groups of paternal relations. Therefore, the laying down of the rice-balls is performed successively for these four⁷.

Having laid down on the spot destined for him (i.e. for the pinḍa of the newly deceased), in the same manner, one rice-ball, he divides this pinḍa into three parts and deposits, with the mantra: "For him who has reached the status of the Fathers"⁸, each of these parts on each of the other pinḍas. As he has now, at the end of the year,

¹ Cp. V. 13, middle.

² Cp. IV. 4, beginning.

³ Cp. note 4 on IV. 4.

⁴ Cp. note 6 on IV. 4.

⁵ Cp. note 7 on IV. 4.

⁶ Cp. note 8 on IV. 4.

⁷ Does this mean that the *jñātivargāḥ* are excluded, the newly deceased being comprehended in these four? Or does this sentence refer to the ordinary rite?

⁸ Here the words are intended as a mantra; in the *samhitā* it is as here given; cp. note 5 on V. 14.

reached the state of the Fathers, therefore, he should sedulously⁹ perform for him the rite of the Fathers: all the acts, that of giving the water, the piṇḍa and the other acts he should (henceforward) perform without pronouncing his name, but only as destined "for the Fathers." To the south¹⁰ (of the spot where the piṇḍa for the newly deceased has been laid down) he digs a hole, as broad and deep as the sthaṇḍila¹¹, satisfies him, with the mantra: "The waters that convey vigour"¹², out of the water-pitcher (*i.e.* he pours into the pit water out of it), presents (to the Brāhmins) perfumes, betel and so forth and dakṣiṇās, and covers the piṇḍas with a winnowing-basket. Then, follow the oblations of the closing ritual with the mantra: "Eaten by the Fathers"¹³. The satisfying of the Brāhmins with food takes place as formerly.

"Just as a young animal amidst troops of cows, horses, goats or buffaloes seeking everywhere after the mother-animal that has gone away (and having found it) gratifies it, so even does the gift of the water, of the piṇḍa and so forth, bestowed according to the ritual, when it has been given to some one, gone away wherever it may be, gratify him. Therefore he should sedulously perform the rite for the Fathers. He must not be an unbeliever," thus runs a brāhmaṇa.

This is the rite of sapīṇḍīkaraṇa (*i.e.* making a newly deceased to sapīṇḍa, imparting to him the piṇḍa).

Therefore¹⁴, he performs on the second or third day (after the sapīṇḍīkaraṇa) for these (three ancestors) successively the offering of the three rice-balls (and afterwards) the aṣṭakā¹⁵, so it is prescribed (in sacred lore).

End of the fifth Praśna.

⁹ The reading is not certain; see the critical notes in my edition of the text.

¹⁰ *avācyām* is explained by the Bhāṣya as *dakṣiṇasyām diśi*.

¹¹ Refers to V. 13, middle.

¹² Cp. note 10 on IV. 4.

¹³ Cp. note 22 on IV. 4.

¹⁴ *tasmāt*: because he has now reached the status of the Fathers, therefore as soon as possible the śrāddha must be given to him together with the more remote ancestors."

¹⁵ The word *aṣṭakām* is missing in the Bhāṣya.

SIXTH BOOK.

Praśna VI, Khaṇḍa 1.

(Prāyaścitta for the āghāra.)

Now we shall explain the Prāyaścitta¹ for the sacraments : the rite performed on impregnation and the others.

Having bathed and expressed formally his intention to undertake such or such an act, he should on an auspicious day perform the sacraments according to the rule. A (quadrangle) which at the four cardinal points² measures four *hastas*³ in length and breadth is called an “ ox-hide ”. Having put, as formerly, the fire on a spot measuring an ox-hide, which he has smeared with cow-dung and, thinking of the fire (*viz.* the god Agni) as sitting with his face turned towards him⁴, he should perform the āghāra, which introduces every rite. If the āghāra-sarifice is deficient or an act (of it) has been omitted or transposed, he performs oblations with the vyāhṛtis, the great vyāhṛtis, the gāyatrī-verse, the two *mindā*-verses and the Viṣṇu-verses, repeating each of these twice, and, then, performs the āghāra anew. If the sthaṇḍila (the place for establishing the fire) or the utensils, as the grass for strewing around the fire, etc., have not the proper measure or (one of these) are deficient, he should perform oblations with the two *mindā*-verses, with the verse addressed to Savitrī, and with the vyāhṛtis.—If the two priests (the Brahman and Soma)⁵ are absent, he lays down to the south and to the north (of the fire) a bundle of grass with the tips to the east, and imagines these as the Brahman- and the Soma-priests (performing on these bundles the usual ceremonies, but

¹ This whole sixth book treats of the prāyaścittas, *viz.* the acts that must be performed, if in the rite any fault or omission has been made, in order to annihilate the bad consequences and to set the matter right.

² On *caturdisam* cp. note 8 on I. 9.

³ A *hasta* or fore-arm, cubit, is equal to 24 *angulas* (finger-breadths) or about 18 inches.

⁴ At the first sight we might be tempted to correct : *abhimukham* (this would be in the style of our Sūtra, (see note 2 on I. 9) *āsīno'gniṃ dhyātvā*, but the Prayoga confirms the reading presented by all the MSS. ; here we read : *athāgner dhyānasvarūpaṃ likhyate ; pāścimābhimukhaṃ brahmāsane cāsinaṃ sarvadevair parivṛtaṃ raktavarṇaṃ tripādaṃ dvīśīrṣaṃ catuśśrotraṃ catuśśṛṅgaṃ dvināsikaṃ āsyadvayayutaṃ ṣaṇṇetraṃ makutādyābharaṇānvitam*, etc.

⁵ Cp. I. 9.

himself executing the acts assigned to them).—At a sacrifice for the Gods all the acts are even and begin and end in the north or the east ; at a sacrifice for the Fathers they are all uneven and begin and end in the south or the west.—If a sacrifice (a libation) is less or more (than it ought to be), he offers the two full-ladle-oblations and the two *mindā*-oblations.—When no discrimination is made (in this book), the oblation must be performed with the sruva-ladle, the substance is clarified butter, the mantra is the *vyāhṛti* ; when no specification regarding the *prāyaścitta* is made, it is that which consists of oblations with the verses addressed to Viṣṇu.—When a fly, a worm, a hair, an ant and such like falls into the fire, into the melted butter or into the mess of boiled rice, on the moment when it is going to be poured into the fire, he should remove this (alien object), kindle (the fire) by (throwing) a grass-stalk (into it) and perform, as *prāyaścitta*, an oblation to Prajāpati and one to Agni.—When a cow, a boar, a horse, a serpent, a frog, a cat and such like animals pass on the place of the sacrifice, he should with the mantra : “ Here did Viṣṇu stride ” sprinkle (water) on the foot-prints ; an oblation to Viṣṇu and one to Rudra are the *prāyaścitta*.—When one of the utensils, as the grass for strewing around, etc., is burnt, broken, cut or lost, he should instead of this (object) take (another) in use and twice perform the two *mindā*-oblations.—When, after the āghāra has been brought to end, this fire is extinguished, he should, whilst fixing his thoughts on the Fire, with the mantra : “ This is thy place of origin ” make the ashes ascend into a fuel-stick⁶, then, with the mantra : “ Awake o Agni ”⁷ put this fuel-stick on ordinary fire, make it blaze up (by throwing fuel on it), pour the water around it, perform two libations, with the mantras : “ Mind, light ”⁸, “ Thou art quick, O Agni ”⁹, the two *mindā*-oblations and those with the *vyāhṛtis*.—When at the end of the oblations in the closing part of any sacrifice, from the libation to Agni *sviṣṭakṛt* on, there is a deficiency, he should perform the oblations with the mantras : “ Of Viṣṇu now ” etc.¹⁰, the two *mindā*-oblations and those with the mantras : “ What has been made to hear, etc. ”¹¹.

⁶ Cp. III. 6, end and VI. 16, middle.

⁷ See TS. IV. 13, m.

⁸ See TS. I. 5, 3 g.

⁹ Cp. note 3 on III. 17.

¹⁰ Cp. note 23 on I. 4.

¹¹ Cp. note 5 on I. 19.

Praśna VI, Khanda 2.

(Prāyaścittas for the niṣeka and the nāndīmukha-śrāddha.)

They say (*i.e.* there are some who say) that the cohabitation of the newly married pair at (*i.e.* immediately after) the menstruation is the same as the niṣeka (*i.e.* the ceremony performed on the occasion of the first cohabitation)¹. When his wife has bathed at the (end of the three days of) menstruation, and he does not perform the cohabitation within sixteen days, he establishes his fire, performs the āghāra, makes oblations to Viṣṇu, Brahman, Indra and Agni, then, those to the limbs, with the mantras: “To the teeth, *svāhā*”², etc., then, those with the *ḥaya*, *abhyātāna* and *rāṣṭrabhṛt*-formulæ³, and, then, performs the concluding sacrifice. Then, he should approach her (in the following night) in the manner described⁴, after she has bathed and adorned herself. The sacrifice must take place only after the first monthly period (reckoned from the day of marriage), the cohabitation after each monthly period. Then the wife becomes pregnant and gives birth to a male child. By a son the Fathers are gladdened, through him they reach heaven. If she remains without a son he may, in order to obtain a son, marry another wife⁵. He whose wife is true to her husband and has a son and is virtuous, that one gets all kinds of prosperity. Therefore he may abandon in presence of his relations a wicked, unvirtuous one, and marry another.—When, on occasion of the sacraments, as the ceremony to secure conception and the others, the nāndīmukha-(or) abhyudayaśrāddha⁶ is omitted, and on one and the same day together with a sacrifice for the Gods another one has been performed in the way as is prescribed for the sacrifice to the Fathers, this act is inauspicious. Therefore he should on the preceding day perform the act in the way as prescribed for the Gods: having⁷ invited to represent the All-gods two, and to represent the Fathers four.

¹ Cp. note 18 on I. 1.

² Cp. note 13 on III. 9.

³ Cp. notes 3-5 on I. 16-19.

⁴ Cp. III. 8.

⁵ Note the peculiar construction: *anyāṃ vivāhaṃ kuryāt*, equal to *anyāṃ vivāhayet*, cp. note 2 on VI. 13: *tāṃ punar vivāhaṃ kurute* and note 8 on VI. 8: *yajussamhitāṃ svādhyāyaṃ karoti*; cp. note 1 on VIII. 3, note 13 on IX. 13.

⁶ Cp. II. 1-2.

⁷ Is this not as if the Sūtrakāra ignored his own description (II. 1-2)? Or is this the prāyaścitta? But the Prayoga inserts the details here given into the description of the regular nāndīmukha śrāddha. It is striking that the descrip-

Brāhmins, and, having poured out water mixed with barley in their hands, with the mantra: "May the glad-faced Fathers be pleased", he should, at the close of the āghāra, as formerly, perform the oblation and entertain the Brāhmins, or he should present to them a platter full of boiled rice⁸. Having performed otherwise (*viz.* in a wrong way?) the nandimukhaśrāddha, he should again perform the auspicious rite⁹. At the ceremony of birth and the rising up from childbed he should omit the nāndimukhaśrāddha, according to some (ritualistic authorities).

tion of the abhyudayaśrāddha here given agrees more with the one of the śrauta-sūtra (I. 4): *tato' abhyudayaśrāddham kurvīta daivikavat sarvaṃ dvau viśvedevau caturāḥ pitṛn vṛṇīte nāndimukhāḥ pitarāḥ sānugāḥ priyantām ity ārādhyārghyaṃ dadāti.*

⁸ *udyatam* or *udyantam* is uncertain. The Bhāṣya explains; *śarāvapūrṇam odanam*: the word recurs at VI. 19 and VII. 7. Is it equal to *udantam*: "reaching to the brim"?

⁹ This whole sentence is not clear to me; *anyathā*, according to the Bhāṣya means: *yady akṛte nāndimukhe yat karma kṛtaṃ tad aśubham bhavati, tasmāt punar nāndimukham kṛtaṃ api śubhakarma garbhādhānādi punaḥ kuryāt.* The edition of Kumbakoṇum reads: *anyathā (nāndimukhe hīne vaiṣṇavaṃ brāhmaṇaṃ raudraṃ ete ya iha pitara uśantas tvā sā no dadātu pṛthivigatebhya ityādi pitṛdaivatya hutvā tathā) nāndimukham kṛtvā punaḥ śubhakarma kuryāt.* The words enclosed by me in brackets are given only here.

Praśna VI, Khaṇḍa 3.

(Prayaścittas for the ceremony to secure conception, for the ceremony to obtain a male child, for the parting of the hair and for the bali-offering to Viṣṇu.)

If the proper time for the ceremony to secure conception¹ has passed, or if it has been deficient in one of the acts, or if the proper order of the acts has been reversed, he should, after having performed the āghāra in the known manner, make an embryo of gold², lay this on the belly of the wife and fasten it with a darbha-grass-stalk. Having poured the water around (the fire) he should perform oblations to Viṣṇu, Brahman, Rudra, Indra, Agni, Brhaspati and those to the

¹ See III. 10.

² Note the construction: *suvarṇena garbhavat kṛtvā*, Bhāṣya: *hiraṇyena garbham kārayitvā.*

limbs³, and, then, hold the ceremony of garbhādhāna as usual. With the hymn addressed to Viṣṇu he touches her belly. Then he removes the golden embryo and having presented it to the Brāhmins, entertains them.

At the ceremony to secure the birth of a male child⁴ and at the parting of the hair,⁴ he offers the same prāyaścitta as at the garbhādhāna and, then, performs these (sacraments). There (*viz.* at the pūṃsavana) the difference is that he manufactures an embryo of gold, which in its middle has the sign of the male, and that the touching of the belly is accompanied by the hymn to Puruṣa.

If the bali-offering to Viṣṇu⁵ is deficient, this rite must be undertaken (anew), after he has four times performed the oblations to Viṣṇu and those with the hymn addressed to Viṣṇu.—He sacrifices the oblations at the sacraments for the embryo in ordinary fire, according to some in the father's fire destined for domestic worship. In case the husband has died, his father, his brother or a sapinḍa-relation of his (or, if these are not present) a relation of the woman's should perform it. At the first pregnancy (only) the sacraments for a pregnant woman are performed; according to some (ritualists) they take place at each pregnancy.

³ Cp. note 2 on VI. 2.

⁴ See III. 11 and III. 12.

⁵ See III. 13.

Praśna VI, Khaṇḍa 4.

(The impurity caused by child-birth (āśauca), the prāyaścitta for it and for the rite of birth and name-giving.)

At the birth of a boy or a girl, a ten-day period of impurity is ordained for the sapinḍa-relations. The sapinḍa-relationship of a male is restricted to the sixth¹, of a female to the third individual (in the ascending and descending line). During the period of impurity, caused by a birth or a decease, he abandons the twilight-devotion and what is connected with it, the ordinary religious acts (and) the others (*viz.* the occasional ones) that are connected with the worship of Gods and Fathers, the study of the Veda, and the bestowing and accepting of gifts.

¹ All the dharmasūtras and Manu and Viṣṇusmṛti: *ā sapṭamāt puruṣāt* but this may mean the same, if the person himself is reckoned as the first.

If, after the birth of a male child, the morning-oblation into the “birth-fire”² has been deficient, he performs four times the libations with the vyāhṛtis and at evening the double; if the evening-oblation has been deficient, then at the (next) morning the double; and in the same manner up to the end of the ten-day period (of impurity) If the whole period has elapsed (without the due oblations being performed), he should perform the ceremony at birth (again) in the same manner (as it ought to be made).

If the “birth-fire” is extinguished, he should let the ashes of it, as formerly³ ascend into a fuel-stick, put this stick on ordinary fire and, having offered the prāyaścitta-oblations, should again perform the sacrifice in the same manner. On the tenth day he makes the “birth-fire” ascend into the fire-drill or into a fuel-stick, produces this fire anew by churning and, after having performed in this fire the Vāstuhoma⁴ and the sacrifice connected with the mother’s rising from child-bed⁵, he takes up the fire (again in the fire-drill or a fuel-stick) and carefully guards it (for the ceremony of name-giving).

If the proper time for the ceremony of getting up from child-bed has passed, this rite should be performed in the proper way, after he has made prāyaścitta-oblations to Viṣṇu, Brahman and Rudra.

If this is the case with the ceremony of name-giving, he offers an oblation to Viṣṇu, then the mūlahoma⁶, then the oblations with the mantras: “Whatever contumely against the gods we have committed”⁷, thereupon, the oblation to the cardinal points, and, then, he performs the ceremony of name-giving.

² Cp. III. 15.

³ Cp. note 1 on VI. 1.

⁴ Cp. III. 16 and 17. The Vāstuhoma or Vāstusavana, then, forms part of the Jātaka-rite.

⁵ Cp. III. 18.

⁶ See note 7 on I. 16–19.

⁷ See note 4 on III. 21.

Praśna VI, Khaṇḍa 5.

(Prāyaścittas for the sacrifice to the Nakṣatras, for the first feeding with solid food and for the rite of tonsure.)

If the sacrifice to the Nakṣatras¹ has been deficient, the prāyaścitta consists in an oblation to Skanda, oblations to the nine planets and those to Viṣṇu.

¹ Or the Varṣavardhana, see III. 20.

If the proper time for the first feeding with solid food² has passed and if rice has been given to the child (before the proper time), he should offer in the "birth-fire" *prāyaścitta*-oblations to Viṣṇu, Brahman, Agni, Indra³, Soma and Brhaspati, and perform the feeding with solid food in the eighth, tenth, or twelfth month and, thereupon, entertain in either month⁴ the Brāhmins.

If there has been a deficiency in the ceremony at the return from a journey⁵ or the increasing of the rice-balls⁶, he performs the *mūlahoma* (as *prāyaścitta*?).

If the proper time for the rite of tonsure has passed or if it has been performed without the mantras, he should sacrifice in the "birth-fire" *prāyaścitta*-oblations to Viṣṇu, the *mūlahoma*, to Brahman, to Varuṇa, to Agni, to Rudra and, then, having given to the best of his power gold, a cow and other gifts to the Brāhmins, and having entertained them, he should perform the rite of tonsure.

² Cp. III. 22. a.

³ Instead of *aindram* the MS. of Madras has *sauram*, the Prayoga *raudram*.

⁴ *tattatkāle* is passed over in silence by the Bhāṣya.

⁵ Cp. III. 22. b.

⁶ Cp. III. 22. c.

Praśna VI, Khaṇḍa 6.

(The *prāyaścitta* common to the sacraments.)

Now, the *prāyaścitta* which is common to the sacraments of impregnation and the others (that are treated above)¹. According to some (ritualists), he should (if any omission had taken place in them) perform each act after he has twice sacrificed with the mantras to Viṣṇu: "Of Viṣṇu now," etc., twice the *mindā*-oblations, and twice the oblations with the mantras: "What has been made to hear", etc.². Or, if the sacraments during the time that precedes the initiation, *viz.* those that begin with the *garbhādhāna* and end with the tonsure, have been deficient, and he should like to perform all of these, joining them into one single paradigm and in a single sacrifice, then, after the father has performed the *cāndrāyana*-penance³

¹ It seems that instead of the *prāyaścittas* prescribed in the preceding chapters, he may for each of them take one and the same, as it is expounded in the following sentence.

² Cp. note 5 and 6 on VI. 1.

³ These penances are not described in our Vaikhānasa-texts; they are known from Manu and kindred texts.

and the son the prājāpatya-kṛchra-penance³, he should entertain the Brāhmins, bestow on them gifts of gold, a cow and other objects, perform the oblations to Viṣṇu, the *mindā*-oblations, those with the mantra: "What has been made to hear" etc., those to Rudra, the mūlahoma and those to Viṣṇu, each of them twice, and, thereupon perform the rites of garbhādhāna up to the rite of tonsure, uniting them into one single paradigm, at one single sacrifice⁴. At the end of the āghāra there is one single oblation,⁴ but the sprinkling of water around the fire takes place at the beginning and the end for each sacrament. This, then, is the difference.

⁴ Then the pradhāna-āhutis of each sacrament are performed all together in due order, at one single sacrifice.

Praśna VI, Khaṇḍa 7.

(Prāyaścitta for the initiation.)

In being born from a Brāhmin-father and a Brāhmin-mother a Brāhmin has his first birth¹, in being initiated into the Veda he is born for the second time. In this second birth his spiritual preceptor is his father, the verse addressed to Savitr his mother. Because of these two births he is "twice-born".—A passage in a Brāhmaṇa runs: "A Brāhmin-boy he should initiate when he is eight years old"². Therefore, the initiation of a Brāhmin-boy in his eighth year, reckoned from the date of the ceremony to secure conception, is the best. If this can not take place he should perform it in the ninth or tenth year (or in any year) before the sixteenth. If the sixteenth year has passed, he should perform the Uddālaka-penance, as it has been formerly³ described, and, then, (again) the sacraments from the garbhādhāna on. When (in this way the boy) is purified⁴, he should entertain the Brāhmins and bestow on them the gifts of gold and of a cow. The father, having performed the cāndrāyana penance, should produce the boy's "birth-fire", (which carefully has been guarded in the fire-drill into which it has mystically entered), adding fuel to it; perform the āghāra; sacrifice (in this fire as prāyaścitta-offerings) the two *mindā*-libations, the full-spoon-offering, the oblations to

¹ Cp. I. 1, third alinea.

² No śruti of this kind is known to me.

³ Cp. II. 3.

⁴ This is, according to the Bhāṣya, the meaning of *śuddhe*.

Brahman and those to Viṣṇu, repeating these one hundred and eight times, and, then, he should hold the initiation in the manner as formerly described. He who among the following persons : the father the (father's) brother, a relation, a member of the same gotra, a maternal uncle and suchlike, is undefiled and has the knowledge, performs the initiation⁵. Otherwise, (*viz.* if the person who initiates him is not undefiled and not learned) he brings on him⁶ moral taint and darkness. If the relations as the father and the other ones are not at hand, he may, for the sake of his initiation, resort to another Brāhmin.

If, in consequence of illness, famine and suchlike causes, he (*i.e.* the boy after his initiation) has resorted⁷ to a man of low caste (a caṇḍāla) or a despicable person, he (*i.e.* the teacher or whosoever performs the initiation) should, after having given (to the Brāhmins) gold, a cow, a plot of ground and so forth, and, after having put in order the fire, sacrifice as prāyaścitta-oblations those to Viṣṇu, those with the mantras : “ Whatever contumely against the Gods we have committed ”⁸, those to Brahman, to Indra, to Varuṇa, the mūlahoma and, lastly, those with the vyāhṛtis ; then he should perform the rite of initiation.

⁵ This statement is unusual, as the ācārya (the guru) usually performs the upanayana.

⁶ Note the instrumental : *tena yojayati* instead of *taṁ yo*°.

⁷ *Viz.* if he has accepted food or drink from such a person. If my interpretation is right, *samāśrite* here governs not the accusative but the locative.

⁸ Cp. note 4 on III. 21.

Praśna VI, Khaṇḍa 8.

(Prāyaścittas for the Veda-student, the Brahma-cārīn.)

From the term of his initiation on, the Veda-student, having bathed in the manner as described formerly¹, having performed the twilight devotions, adored the Sun, satisfied the Gods, Ṛsis, etc., and having performed the Brahmajñā, should at evening and morning up to his samāvartana² constantly put fuel-sticks on the fire³. If

¹ Cp. I. 2—4.

² Cp. II. 13—17.

³ The eight fuel-sticks mentioned in II. 7 (with the vyāhṛtis). According to the Bhāṣya the upanayana-fire (the fire of the pupil himself, then) is meant or

his constant bath is deficient (i.e. not taken at the right moment), he should bathe (afterwards) and, having merged into the water repeating the mantra : “To Jumbaka, *svāhā*”⁴, he should, whilst fixing his thoughts on Nārāyaṇa, perform, with the aghamarṣaṇa-hymn combined with the Jumbaka-formula, the aghamarṣaṇa-rite⁵, and mutter the mantras addressed to Viṣṇu.—If his twilight-devotion is deficient, he should bathe, restrain ten times his breath, recite the Savitr-verse one hundred and eight times, and, having performed his twilight-devotion, mutter the mantras addressed to Viṣṇu and to the Sun. According to some (ritualists) he should abstain from food until the next time for his twilight-devotion and, then, perform it.—If his tarpaṇa⁶ has been omitted, he should hold a double tarpaṇa (in the second part of the day).—If his Brahmayaજ્ઞa⁷ has been deficient, he should first recite the Puruṣa-hymn, and, then, the Yajussamhitā.⁸—If he has neglected at morning to put the fuel-sticks into the fire, he should put at evening a double quantity, and, if at evening, a double quantity of fuel-sticks at morning into the fire.—If during three days he has omitted his bath and what is connected with it⁹, he holds as formerly the bath and the muttering and, having performed as prāyaścitta-oblations those to the Sun and to Agni, puts the fuel-sticks into the fire. If during a period of seven days his constant duties have been neglected, he is an *avakīrṇin*¹⁰.

laukikāgni. This is incomprehensible to me; the fire of the guru seems to be meant.

⁴ See T. Br. III. 9.15.3.

⁵ Cp. note 27 on I. 3.

⁶ Cp. I. 4.

⁷ Cp. I. 4, last part.

⁸ As the Bhāṣya cites the opening words of the Yajussamhitā : *iṣe tvorje tvā*, not the Vaikhānasa-samhitā, but the Taittirīya-samhitā is intended. Note the construction : *yajussamhitāṃ svādhyāyaṃ karoti*, cp. note 5 on VI. 2.

⁹ The twilight-devotion, the tarpaṇa, the brahmayaજ્ઞa and the putting on of the fuel-sticks.

¹⁰ This word is taken here in a wider sense than usually. The current meaning is : “one who has broken his vow of chastity,” but here apparently it is taken as one who has neglected his duties as a Veda-student.

Praśna VI, Khaṇḍa 9.

(Prāyaścitta for an *avakīrṇin*).

Now, the prāyaścitta for an *avakīrṇin*. If during a period of seven days there has been omission of the bath, the twilight-devotion, the study of the Veda, the offering of fuel-sticks into the fire, the collecting of alms, etc., and if he has abandoned the wearing of the girdle, the sacred string, the antelope-hide, the staff, or if he has broken his vow of chastity, he should perform the pāda-kṛcchra-penance or fast one day, put the fire¹ aright, strew darbha-grass and pour water around it and sacrifice libations of clarified butter with the mantras: "Protect us, O Agni, from sin," "Degraded by lust," "Deceived by lust," "May the Maruts pour over me," etc.². Then, he should sacrifice with the mantras: "Return with strength," "Return with wealth" and "Protect with four, *svāhā*"³. Thereupon, with the mantras: "Here the Gods" and "Here did Viṣṇu stride."

If he has partaken of food left over by any one, except his father and elder brother, if he has eaten honey, fish, viands, or food which is impure through a birth or a decease, and if he has eaten any forbidden food, he performs the renewed initiation.

¹ According to the Bhāṣya the *upanayanāgni* is meant, cp. VI. 11, beg.

² These are the same mantras as quoted in note 21 on IV. 1, without the last one.

³ The first two mantras agree with TS. I. 5.3. i, k; the third I cannot identify. In this passage I have followed the text as given in the ms. of Madras and in the Bhāṣya. The other mss. present different readings: *siñcantv iti grābhīr ūrjām pate pāhi catasṛbhīr svāheti*, Vi; *iti grāhībhīr ūrjām pate pāhi* etc., the text of Kumbakoṇum, where as a various reading instead of *grāhībhīr* we find *caturgrāhībhīr*. The ms. of Lahore runs: *iti grāhi (catasṛbhi)r ūrjām pate*, etc.; *catasṛbhīr* is meant as a conjecture of the transcriber's.

Praśna VI, Khaṇḍa 10.

(The renewed initiation: *punarupanayana*.)

Now, the renewed initiation. After he has performed the pāda-kṛcchra-penance or has fasted one day, he prepares the fire and should, at the close of the āghāra, put with the vyāhṛti fuel-sticks of palāśa-wood into it, sacrifice with clarified butter oblations with the hymn to Viṣṇu, the two *mindā*-oblations, those with the mantras: "What has

been made to hear," etc., the full-spoon-oblation and those with the vyāhrtis; then, he holds as formerly the initiation. At a renewed sacrament (of initiation) the shaving, the (instalment with the) girdle, the antelope-hide and the staff, the observances and the going out to collect alms are left out. Or he may repeat one hundred and eight times the verse addressed to Savitr̥ and, then with the same verse touch (some) clarified butter and partake of it. Or he may partake of food left over by his Teacher. Then, he is purified.

Praśna VI, Khaṇḍa 11.

(Prāyaścitta for the study of the Veda.)

If the proper time for undertaking and abandoning the observances relating to the study of the Veda has passed away or if any deficiency has been made in them, he should set aright the initiation-fire, and, at the close of the āghāra, make oblations four times with the appertaining vrata-hymn¹ (and) with the verses addressed to Viṣṇu, and, then, undertake the observance, resp. abandon it.—At the ceremony of opening the annual course of study he should (in case of deficiency) sacrifice four times with the opening parts of each Veda, perform oblations to Brahman and to the R̥ṣis, each four times, and then perform the ceremony of opening the annual course.—Immediately after the sacrifice in the month of Śrāvaṇa², he puts, with the verse, addressed to Savitr̥, one thousand fuel-sticks on the fire. For a deficiency in the sacrifice in Śrāvaṇa, the same prāyaścitta is ordained as that for the ceremony of opening the annual course of study.—Practising the prājāpatya-observances and the other ones, he should study the Vedas. If he does not study them, he is to be excluded from all religious acts. If he is unable (to study all of them), he should study at least any³ Śākhā (viz. the Saṃhitā, etc. of one single Vedic school).—Having performed the ceremony of returning home after absolving his study, the Snātaka sacrifices constantly (at evening and at morning) with the vyāhrti an oblation of clarified butter into his fire, up to his marriage. If he has omitted one of the acts of the samāvartana, he should (even) after having married, perform the cāndrāyaṇa-penance,

¹ Cp. II. 7 and 10.

² Cp. II. 12, end.

³ *yat kiñcic chākhām adhīyita* seems to be incorrect for *yām kām cic chākhām ā.*

set aright his fire, sacrifice oblations with the verse addressed to Savitr, with the verses addressed to Viṣṇu, to Brahman, to the Ṛṣis and to Agni, each a hundred times, and, then, perform the samāvartana and the renewed marriage-ceremony. At this renewed marriage-ceremony all is the same as before.

Praśna VI, Khandā 12.

(Prāyaścittas for the marriage-ceremony.)

A Brāhmin should choose in marriage the daughter of Brāhmin parents, a maiden who is either a *nagnikā* or a *gaurī*; a Kṣatriya should choose the daughter of Kṣatriya-parents, and a Vaiśya the daughter of Vaiśya-parents. A *nagnikā* they call a girl from the eighth to her tenth year, a *gaurī* one between ten and twelve years, whose menses have not yet set in.

When he has performed the ceremony which concludes the study of the Veda, and has let pass the proper time for marriage or has performed deficiently the marriage-ceremony, he should absolve in his initiation-fire the āghāra, sacrifice as prāyaścitta-oblations the one to Brahman, the one to Viṣṇu and the one to Agni, each a hundred times. Then a Brāhmin should for the sake of his fire¹, and the sake of obtaining a male descendant, contract a marriage of one of the four kinds,² the first of which is the Brahman-form of marriage; if not the first, then, in order, one of the next (three) ones. From the kinds of marriage, of which the Asura-form is the first, evil sons are born. Therefore, if he has married according to the Asura-(or) Gandharva-form³ of marriage, he should accomplish the cāndrāyaṇa-penance, then, bring in order his fire and perform as prāyaścitta-oblations the one for Brahman, the one with the mantra: "The three and thirty threads"⁴, the one for Viṣṇu, the one for Savitr and the one for Agni, each a hundred times;

¹ In order to be able to establish his fire for domestic worship, the *aupāsanāgni*.

² Cp. III. 1.

³ In view of the immediately following passage either the words: "(or) the Gandharva-form" or the next sentence referring to the Gandharva-marriage ought to be cancelled. In the Mss. of Madras and Mysore this last sentence is missing but the Bhāṣya has both of them.

⁴ See TS. I. 5. 10. n.

thereupon he should perform the renewed marriage-ceremony according to one of the kinds, the first of which is the Brahman-form. At a marriage contracted after the Gandharva-form the *prāyaścitta* is the double of that for an Asura-marriage; at a marriage contracted after the Rākṣasa-form the *prāyaścitta* is the double of that for a Gandharva-marriage; as a marriage contracted after the Piśāca-form the *prāyaścitta* is the double of that for a Rākṣasa-marriage. The marriage-forms, from the Asura-marriage on, are approved for a Kṣatriya and a Vaiśya: in case a former one of these is not practicable, then, each of the following ones. According to some (ritualists) a Brāhmin may accept, according to the rite, the Asura and Gandharva-forms of marriage⁵, according to others he may also, after having performed the sacrifice⁶, accept the Rākṣasa and Piśāca-forms. Otherwise⁷, he performs the *prāyaścitta* for approaching a maiden.

⁵ Manu III, 23 prescribes *ṣaḍ ānupūrvyā viprasya*, but ib. 24: *caturō brāhmaṇasyādyān praśastān kavayo viduḥ*. Whilst in Manu these two statements collide with each other, this collision is not found in the Vaikhānasasūtra where the statement agreeing with Manu III. 23 is attributed to *eke*.

⁶ According to the Bhāṣya the libations with *agnir aitu* etc. (III. 3) are meant.

⁷ Viz. if he contracts a Rākṣasa or Piśāca-marriage without firstly having made the essential marriage-sacrifice.—The *prāyaścitta* for approaching a maiden is not found in our text.

Praśna VI, Khaṇḍa 13.

(*Prāyaścittas* for marrying a menstruating girl and for the case that a younger brother marries before his older brother.)

If he has married a girl that has reached puberty¹, he should perform the *kṛcchra*-penance, set aright his fire, sacrifice as *prāyaścitta*-oblations the one to Viṣṇu and the one to Savitr, each of them a hundred times, and then go with her through the marriage-rite anew².—If she gets her monthly courses during the marriage cere-

¹ Only the reading of the Mysore and Lahore mss. *rajaḥprāptakanyāvivahe* is grammatically right.

² Note again the peculiar instruction: *tāṃ punar vivāhaṃ kurute*, cp. note 5 on VI. 2, note 8 on VI. 8.

mony at the time of the sacrifice, he should have her take a bath ; put on her any other garment ; perform the puṇyāha ; sprinkle her with the mantraṣ for sprinkling, and sacrifice the two *mindā*-libations, those with the mantras : “ What has been made to hear ” etc., and those with the vyāhṛtis ; then the marrying-rite should go on. At the completion of this rite the woman is impure.³

If a younger brother marries whilst he has an elder (unmarried) brother, the younger one, who preceded the other in marrying, should perform the cāndrāyaṇa-penance, cause his elder brother whom he has preceded in marrying, to marry, perform the prāyaścitta as formerly described⁴ and, then, go through the marriage-rite anew.

³ Only now she behaves herself as usually do the women in this case.

⁴ Cp. VI. 12.

Praśna VI, Khaṇḍa 14.

(Prāyaścitta for marrying before the elder brother : *parivedana* ; general precepts for the fire for domestic worship.)

If an elder brother has gone abroad and the twelfth year (of his absence) has passed, he (*viz.* the younger brother who wishes to marry) performs for him as for a deceased the act of burning the effigy¹, and what is connected with it, sacrifices the prāyaścitta-oblations, and makes his marriage. If he returns (from abroad after the twelve years), the younger brother performs as formerly the prāyaścitta, and the marriage-rites (anew). If his elder (unmarried) brother, in consequence of slaying a Brāhmin and such like evil deeds, has become an outcaste, he renounces him by discharging in the presence of his relations the pitcher filled with water², performs the cāndrāyaṇa-penance, and, then, he may marry.

Having conveyed at the close of the marriage-rite from the house of the (newly married) wife to his own dwelling his marriage-fire, *i.e.* his fire for domestic worship³, and his wife, and, having in

¹ Cp. V. 12.

² Cp. Jolly, *Recht und Sitte* § 38 and *Manu* XI. 183, 184.

³ *vivāhāgnim aupāsanam* : his marriage-fire, which henceforth is to be his fire for domestic worship ; the same appositional expression VI. 15. On this matter cp. III. 15 beg.

the northern part⁴ dug up, by means of a straw as formerly⁵, the spot destined for the fire, which is prepared in the manner as formerly described⁶, he draws the six lines each a span long: three from west to east and three from south to north, sprinkles them, puts a chip of gold or rice-corns thereon, and here deposits his fire. This fire must constantly be kept (by the householder, unto his death)⁷. On the fourth day he should sacrifice the mess of boiled rice destined for Agni⁸ and perform the Vaiśvadeva⁹, according to some (ritualists)¹⁰.

⁴ There seems to be a contradiction as against the statement of III. 5 : *pracyām ardhe*. The Bhāṣya runs : *svagrhasyottarasyām vāyavyām anyatra vāḡ-niśālām kalpayitvā*. The fire-house, the Agniśālā, then, forms a part of the dwelling itself.

⁵ Cp. I. 9.

⁶ Cp. I. 8, beginning.

⁷ It never may wholly be extinguished.

⁸ Cp. III. 5, second half.

⁹ Cp. III. 7.

¹⁰ I do not see why this view is here attributed to some, as it is the generally accepted one, also by our Sūtrakāra himself. The Bhāṣya periphrases *kuryāt* by *kārayet*, and perhaps, if this is right, we might think of Āpast. grhs. VIII. 1, where the wife offers the first sthālīpāka and performs the first vaiśvadeva.

Praśna VI, Khaṇḍa 15.

(Prāyaścittas for the daily evening and morning-sacrifices.)

From the time of his marriage on, the householder should, after having taken the constant bath and having performed the twilight-devotion and the Brahmayaજ્ઞa, perform at evening and morning in his marriage-fire, i.e. his fire for domestic worship, which he has established¹ and around which he has strewn darbha-grass, and poured water, the constant oblations² of rice or of the substance used for the Agnihotra. If the oblation of the evening has been omitted, he should sacrifice at morning the prāyaścitta-oblations: "To Agni, *svāhā*", "To Vaiśvānara, *svāhā*"; if the oblation of the morning has been omitted, he should sacrifice at evening the prāyaścitta-

¹ Literally : "after the establishing of the fire" : *agnyādhānāt*. The Bhāṣya runs : *agnyādhānāt prāḡ iti śeṣaḥ, prāḡādhānād vivāhāgnāv aupāsanavidhānāt*. This is far from clear to me.

² Cp. III. 6, beginning.

oblations : “ To Agni, *svāhā* ”, “ To Agni the pathmaker, *svāhā* ”. Then, he should, in the usual way, perform the (evening and morning) oblations. In this way up to a period of three days. If the (evening and morning) sacrifice has been omitted during a period of three days, although the fire for domestic worship is *unextinguished*, the husband should fast one day and then establish his fire anew.³ If the fire has been *extinguished* within the period of three days, he should immediately on the same day, having fixed his thoughts on Agni⁴, make the ashes of it ascend in a fuel-stick, with the mantra : “ This is thy place of origin ”⁵, put this fuel-stick on ordinary fire, with the mantra : “ Awake thou ”⁵, then, perform the *prāyaścitta*-oblations, as formerly and thereupon, the regular (evening and morning) sacrifice. If the fire has been extinguished after a lapse of three days and if it has come in contact with any other fire⁶, the wife should perform the *prājāpatya* or the *pādakṛcchra*-penance, and the husband fast one day. Then the rite of establishing the fire should be gone through anew.

³ Cp. the next Khaṇḍa.

⁴ Cp. note 4 on VI. 1. According to the Bhāṣya with the mantra : “ Four horns,” cp. note 14 on IV. 10.

⁵ Cp. note 6 and 7 on VI. 1.

⁶ Cp. III. 6, second alinea.

Praśna VI, Khaṇḍa 16.

(The renewed establishment of the fire for domestic worship.)

Now, the renewed establishment of the fire for domestic worship. Having, as formerly, established the fire, either that which he has churned in case it had been taken up into the fire-drill¹, or that which he had fetched with the *vyāhṛti* from the dwelling of a learned Brāhmin, he should perform in the usual manner the *āghāra*. Then, having poured water around the fire, and, having taken with the *sruva*-ladle four times clarified butter into the *juhū*-ladle he offers the two fullspoon libations². Then, he takes again, for each following libation, butter four times and performs the

¹ The grammatical structure *aranyāṃ mathitam* is rather irregular.

² Cp. notes 14 and 15 on I. 19.

prāyaścitta-libations for the renewed establishment of the fire : the three *tantumat*-oblations, with the mantras : “ Stretching the thread ” ; “ Awake, o Agni ” ; “ The three and thirty threads ” ³ ; the four *abhyāvartin*-oblations with the mantras : “ O Agni, returner, ” “ Agni, Angiras, ” “ Return with strength, ” “ Return with wealth ” ⁴ ; the *manasvat*-oblation, with the mantra : “ Mind, Light ” ⁵ ; the oblation to Prajāpati with the mantra : “ Prajāpati bestowed victories ” ⁶ ; the *anukhyā*-oblation, with the mantra : “ Along the fore-front of the dawns ” ⁷ ; the *prāyaścitta*-oblation, with the mantra : “ Thou art quick, O Agni ” ⁸ ; the *jyotiṣmat*-oblation, with the mantra : “ Out of the darkness ” ⁹ ; the *āyurdā*-oblation, with the mantra : “ Thou art life-giving, O Agni ” ¹⁰ ; the two *mindā*-oblations ¹¹, and those with the vyāhṛtis. Then, he performs, as formerly, the sacrifice in his fire for domestic worship ¹².--If he is not able to keep (unextinguished) the fire for domestic worship ¹³, or if he goes out on a journey ¹⁴, he should make it enter into his fire-drill, with the mantra : “ This is thy place of origin ”, and should again day after day churn it, with the mantra : “ O Jātavedas ” ¹⁵, and perform his (daily) sacrifices. Or he may make the fire enter either into himself, with the mantra : “ With thy sacrificial form, o Agni ” ¹⁶, or into a fuel-stick with the mantra : “ Ascend, o Jātavedas ” ¹⁷, and with this fire, after he has made it descend into ordinary fire, perform the daily sacrifices. When, after the fire has been made to enter (into himself or into the fire-drill or into the fuel-stick), his (daily) sacrifice has become interrupted, he should per-

³ See Ts. III. 4.2. e, note 7 on VI. 1, note 4 on VI. 12.

⁴ See Ts. IV. 2. 1. c, d, and note 3 on VI. 9,

⁵ Cp. note 8 on VI. 1.

⁶ See Ts. III. 4. 4. b.

⁷ See Ts. IV. 1. 2. k.

⁸ Cp. note 3 on VI. 1.

⁹ Cp. note 23 on I. 3.

¹⁰ See TBr. I. 2.1.11.

¹¹ See note 3 on I. 19. Cp. note 3 on I. 19.

¹² *aupāsanam juhōti* means perhaps : *aupāsanahomam juhōti* (he finishes the sacrificial paradigm, begun with the āghāra ?). The Bhāṣya explains : *sāyamādi hutvāntahomam juhōti*.

¹³ Note the construction *aupāsanam dhāryam kartum asaktaḥ*, where *dhāryam kartum* is equal to *dhārayitum*.

¹⁴ Cp. III. 6, end.

¹⁵ Cp. note 14 on I. 9.

¹⁶ Probably the mantra agreeing with TS. III. 4.10.5 is meant. But I am not sure of this.

¹⁷ Cp. note 17 on I. 9.

form the *prāyaścitta*, as formerly¹⁸. In this way up to a period of twelve days. When the interruption of his daily sacrifices has lasted twelve days, the renewed establishment must take place; when a month, he performs the *prājāpatya*-penance; when six months, the *cāndrāyaṇa*-penance; when it has been omitted a year, he should perform the *prājāpatya*-, the *taptakṛcchra*- and the *cāndrayaṇa*-penances and, after he has given to some Brāhmins the substances fit for a sacrifice¹⁹, he should establish his fire anew²⁰. If he has resigned his fire (altogether), he becomes the slayer of a Bhrūṇa²¹.—On each knot (*i.e.* on each day of full- and new-moon) falls the sacrifice of the mess of boiled rice, which is offered in the known manner²².—Having thus performed the sacrifice in his fire for domestic worship, he holds the five “great offerings.”

¹⁸ Cp. VI. 15.

¹⁹ Enumerated by the Schol. on Kāty. śrs. page 415, line 2 of Weber's edition.

²⁰ Probably the last prescript has also reference to all the lastly mentioned interruptions.

²¹ Cp. note 31 on I. 1.

²² Cp. IV. 1.

Praśna VI, Khaṇḍa 17.

(The five “great offerings” : *mahāyajñās*.)

The sacrifice to Brahman, the sacrifice to the Gods, the sacrifice to the Fathers, the sacrifice to the Goblins and the sacrifice to men, these are the five “great sacrifices”.

The obligatory sacrifice to Brahman consists in muttering to oneself either (the first three chapters of the *saṃhitā*) : “For vigour thee, for strength thee,” preceded by the verse addressed to Savitr, (and) if he likes to do this, occasionally (also) the twelve hymns¹ preceded by the verse addressed to Savitr, or the opening chapters

¹ These twelve *sūktas* are contained in the Vaikh. *Samhitā* I. 12–23 (incl.). They are : 1. *ṛtaṃ ca satyaṃ ca* (TĀ. X. 1. 13–15, २२-२३); 2. *devakṛtasyainasaḥ* (a text similar to TĀ. X. 59); 3. *yan me garbhe* (cp. Rgvedakhila III. 10, page 96 of the ed. by Scheftelowitz); 4. *tarat sa mandī* (Rs. IX. 58. 1–4); 5. *vasoḥ pavitram* (Vāj. S. I. 3); 6. *jātavedase* (TĀ. X. 1); 7. *viṣṇor nu kam* (five verses from TS. and TBr.); 8. *saharsasīrṣā* (corresp. with TĀ. III. 12); 9. *ekākṣaram* (an extensive *sūkta* found only in the Vaikh. Samh.); 10. *ā tvāhāṛṣam* (id.); 11. *tvam agne* (TS. I. 3. 14 a-cc); 12. *pavasva* (Rs. X. 66. 1–30).

of the four Vedas : “ We revere Agni as the purohita,” “ For vigour thee, for strength thee,” “ Come hither, Agni,” and “ The divine waters be weal for us ”².

The sacrifice to the Gods is the offering to the Gods of the cooked food at the Vaiśvadeva³.

The sacrifice to the Fathers is the offering of the bali to them (at the same occasion).

The sacrifice to the Goblins is the offering of the bali to them (at the same occasion).

The sacrifice to men consists of the presenting of food to the guests that arrive (at his dwelling at the same occasion)⁴.

The householder should at evening and at morning in his own house perform the Vaiśvadeva-sacrifice with the food that he eats and which has been cooked either on his fire for domestic worship or on ordinary fire⁵, whether he intends to partake of this food or not. At night he performs the giving of bali without any mantra ; he or his wife⁶ performs it. If the Vaiśvadeva has been omitted one day, he should offer a prāyaścitta-libation, with the mantra : “ Light, Mind,” and, then, perform it (*viz.* the Vaiśvadeva).

² Thus opens the Paippalāda-saṃhitā of the Atharvaveda.

³ Cp. III. 7.

⁴ Cp. I. c. end.

⁵ The locative *aupāsanāgnau* may perhaps with equal right be directly combined with the verb *juhuyāt*, as at least the first part of the Vaiśvadeva consists of āhutis.

⁶ Cp. III. 7 (end).

Praśna VI, Khaṇḍa 18.

(Prāyaścitta for the Vaiśvadeva and for the concluding marriage-rite.)

If his Vaiśvadeva-sacrifice has been omitted three days, he should sacrifice the three *tantumat*-oblations : “ Stretching the thread ”¹, and the one to Viṣṇu ; if it has been omitted twelve days, he prepares on his fire for domestic worship a sthālīpāka and performs the prāyaścitta for an *avakīrṇin*, as formerly described². If he is going to partake of food during a journey, during a march or in the house of another, he performs it in ordinary fire ; if there is no fuel, on coals, after having removed the ashes ; or if there are no

¹ Cp. note 3 on VI. 16.

² Cp. VI. 9.

coals, in water. In default of food he may perform the Vaiśvadeva with water simply. At the close of the Vaiśvadeva he entertains sedulously a guest and any other person who has approached, and if, when these two are come near, the food is deficient, he performs the same *prāyaścitta* as at the Vaiśvadeva³.

From the marriage on, he should attend to the duties of a householder⁴. If at the ceremony of the fourth day⁵ the rite of the vow of abstinence has been omitted and intercourse has taken place, he should hold the *cāndrāyaṇa*-penance, establish his fire for domestic worship and sacrifice *prāyaścitta*-libations to Viṣṇu, to Brahman, to the Ṛṣis, to Agni, to Brhaspati, and, then, again offer the sacrifice of the fourth day.—In his fire for domestic worship he offers all the oblations connected with the offerings of cooked food from the *sthālīpāka* on⁶.

³ The three *tantumat* and the *vaiṣṇava*.

⁴ “As they shall be explained in the *Dharmasūtra*” (*Bhāṣya*), cp. VIII. 4.

⁵ Cp. III. 5.

⁶ *pākayajñasaṁsthāṁ juhoti* (i.e. °*saṁsthāñ ju*). This alludes to the seven *pākayajñas* which are treated in IV. 1–9.

Praśna VI, Khaṇḍa 19.

(*Prāyaścittas* for the offerings of cooked food.)

Now, the *prāyaścitta* for the different kinds of sacrifices with cooked food.

Amongst the twenty-two sacrifices¹ the first one consists of the performance of the five “great sacrifices.” The *prāyaścitta* for this has been explained above².

If the *sthālīpāka* at a knot-point³ has been omitted, he performs the *pādakṛcchra*-penance or fasts one day; makes obeisance to his fire; restrains his breath; cooks in an earthen pot two messes of rice, one destined for Agni and one destined for Agni the path-maker; strews grass around the fire and pours water around it; performs with clarified butter *prāyaścitta*-libations to Agni, to Soma, the *sviṣṭākāra*, the two *mindā*-oblations, those to Viṣṇu, and, lastly, with the *vyāhṛtis*; then, he sacrifices in the usual manner a double *sthālīpāka*.

¹ Cp. I. 1, third alinea.

² Cp. VI. 17.

³ Cp. IV. 1.

If he has partaken of the new fruits without having previously performed the Āgrayana-sacrifice⁴, he should hold the pādakṛcchra-penance or fast one day, and cook a mess of rice destined for Indra and Agni in an earthen pot; then, he should perform with this cooked food mixed with clarified butter prāyaścitta-libations to Agni, to Indra, to the All-gods, the sviṣṭākāra, the two full-ladle oblations, and that to Viṣṇu; whereupon, he should sacrifice in the usual manner the Āgrayana, entertain the Brāhmins and partake of the new fruits.

Having sacrificed the Aṣṭakāhoma⁵ at the time appointed for it, he should, after having laid down the rice-balls for the Fathers, entertain (some) Brāhmins. Or (instead of performing the Aṣṭakā-offering) he may, thinking: "This is (my) Aṣṭakā," entertain (some) Brāhmins, or bestow a platterfull of boiled rice⁶ (on a learned Brāhmin). If the Aṣṭakā-offering has been omitted, he should cook two messes of rice, one destined for the All-gods, one for the Fathers; then he should perform with clarified butter and the cooked food prāyaścitta-libations to the All-gods, to Brahman, to Viṣṇu, to Yama; and, having made thrice the offering to the Fathers, perform the Aṣṭakā in the usual way.

⁴ Cp. IV. 2.

⁵ Cp. IV. 3.

⁶ Cp. note 8 on VI. 3 (*śarāvapūrṇam annam*, the Bhāṣya).

Praśna VI, Khaṇḍa 20.

(Prāyaścittas for the offerings of cooked food, continued.)

If the sacrifice of the rice-balls to the Fathers¹ or the monthly Śrāddha² have been omitted, the same prāyaścitta as for the Aṣṭakā takes place.—If the worship at full moon in Caitra³ has been omitted, he should cook a mess of rice, and, with clarified butter and the mess of rice, sacrifice prāyaścitta-libations to Soma, to Śrī, with the hymn addressed to Viṣṇu, the two *mindā*-oblations, and those with the mantras: "What has been made to hear," etc. Thereupon, he should perform the Caitra-worship in the usual way.

If the worship at full moon of Āśvayuja⁴ has been omitted, he should boil a mess of rice and should with clarified butter and the mess

¹ Cp. IV. 5-6.

² Cp. IV. 7.

³ Cp. IV. 8.

⁴ Cp. IV. 9.

of rice sacrifice *prāyaścitta*-libations with the hymn addressed to Rudra, the two *mindā*-oblations, and those with the mantras: "What has been made to hear", etc. Thereupon, he should perform the *Āśva-yuja*-worship in the usual way.

If the obligatory worship of Viṣṇu⁵, which should follow immediately after the morning-sacrifice, has been omitted, he should at evening—and, if it has been omitted at evening, he should at morning perform the worship and the presenting of the havis double. Thus up to a period of twelve days. If twelve days are passed, he should pour out libations with the hymn addressed to Puruṣa and with the hymn addressed to Viṣṇu, and, then, perform the worship and the presenting of the havis as usually.

End of the sixth Praśna.

⁵ Cp. IV. 10–12.

SEVENTH BOOK.

Praśna VII, Khanda 1.

(*Prāyaścittas* for the funeral rites: general remarks.)

Now, the *prāyaścitta* for the sacrament of the dead.—There are two kinds of sacraments: the sacrament of the new born infant¹ and the sacrament of the dead: through the first he gains this world through the latter yonder world. The sacrament of the dead consists in the cremation of the body, they say. A faultless oblation of the body is most welcome to Agni²: through this oblation the dead reaches the abode of the Gods.

The cremation of the parents is effectuated by the (own) son or another (son)³, by the brother, by a *sapinda*-relation, a member of the

¹ This means: and of the other sacraments which follow after this one (*niṣekādiḥ*, the *Bhāṣya*).—Note the agreement between the third *praśna* of the *Baudhāyana-piṭṛmedha-sūtra* and this seventh book of the *Vaikhānasas*.

² Cp. TS. II. 2. 2. 5: *puruṣāhutir hy asya (viz. agneḥ) priyatamā*.

³ *Viz.* an adopted son.

same gotra, a (farther) relation of the father's or the mother's, the spiritual Teacher, the disciple, or the priests. The cremation of a wife is effectuated by the husband, the son, the husband's brother, a sapinda-relation, a member of the same gotra or a (farther) relation of the father's or the mother's. The cremation of a son is effectuated by the father and so forth. If the sacrament has been performed for a deceased person, he that effectuates it will certainly reach all prosperity and well being; otherwise, he incurs the guilt of slaying a Bhrūṇa⁴. Therefore, he effectuates the burning of a deceased, who had established his sacred fires (for the śrauta-rites), with his (*i.e.* the deceased's) five or his three fires after the rite of the Brahmamedha⁵ or of the Pitṛ-medha, as formerly⁶ described, with the seven mantras : " Agni with the formulas ", " Senā of Indra ", " O Bṛhaspati Vidhenāman ", " O Vācaspati, through the word's power ", " Soma is the leader of soma ", " O Vācaspati, by thy unimpaired word ", and " Hotṛ is the Word "⁷. The burning of a householder, who had not established his sacred fires (for śrauta-rites) is performed by means of his fire for domestic worship, with the two mantras : " Agni with the formulas " and " Senā of Indra "; and that of a Veda-student by means of his initiation-fire⁸, according to some (ritualists), with the four mantras : " Thou art born out of this one; may this one be born out of thee "⁹, " *Bhūh*, may he go to the earth ", " *Bhuvah*, may he go to the intermediate region ", " *Suvah*, may he go to the sky " ¹⁰.

⁴ See note 31 on I. 1.

⁵ *brahmamedhena pitṛmedhena vā*. The Brahmamedha is, strangely enough, not exposed expressly in the Vaikhānasa-sūtra. It is known from the texts of the other Taittirīyakas (see the author's paper : " Die altindischen Toten-und Bestattungsgebräuche," § 52) and from these sources we gather that what our Sūtra describes as the Pitṛmedha contains matter of the Brahmamedha. Perhaps the terms Brahmamedha and Pitṛmedha are, according to the Vaikhānasas, somewhat synonymous.

⁶ Cp. V. 5, where the same anuvākas of T. Ār. are prescribed.

⁷ Cp. notes 9-15 on V. 5.

⁸ The fire used at his initiation and which he had made enter into his fire-drill, or a fuel-stick or into himself.

⁹ *asmāt tvam adhi jāto 'sy ayaṃ tvad adhi jāyatām* (cp. Baudh. pi. sū. III. 5 : 31. 9); cp. note 23 on V. 5.

¹⁰ Cp. note 5 on V. 5.

Praśna VII, Khaṇḍa 2.

(Special funeral rites, the cremation of children, etc.)

In case the wife of one who has established his sacred fires, or of one who has not established them, dies before him, he should take the half of his fire¹, effectuate the cremation of his wife with this fire, with the same mantras, take another wife and establish his fire anew. In case they die together, he (*i.e.* the son or another who is qualified) cremates the husband and his wife together on the same pyre.—A boy who had undergone the rite of tonsure but not the rite of initiation should be burned by means of his birth-fire or by ordinary fire, with the single verse: “Thou art born out of this one”.—The corpse of a boy who had teethed he should burn (with this same fire) after the rite of the *Pitrmecha* but without any mantra. A boy who had not yet teethed he should bury in a pit in the ground and cover the pit². Or if the deceased is a boy or a girl on whom the ceremony of tonsure had been performed, or a boy who had teethed, or a person whose wife had died, or a widow or others³, he causes the corpse to be washed without the mantra⁴; sweeps the ground of cremation as formerly⁵ with the branch, repeating the mantra: “Go ye hence, go asunder”⁶; raises the corpse on the pyre and lays, with the mantra: “Convey hither”⁷ chips of gold, sesamum and unhusked rice on the mouth (of the corpse). Then, having made libations of clarified butter with the mantra: “Thou art born of this one” and with the *vyāhrtis*, he fans him with the hem of his garment⁸, saying the mantra: “May on thy path blow”⁹; circumambulates the pyre, with the mantras: “May this sweet water reach thee”¹⁰ etc., and, having thrown the pitcher away, he pours, with the mantras: “*Bhūh*, may he go to the earth”¹¹ etc., the water that was left over in the potsherds on the mouth (of the corpse), which he then should, by

¹ He divides his fire in two parts, the one half he uses for the cremation, the other half he reserves in his fire-drill, etc., and with this fire he afterwards establishes his new fire.

² Cp. V. 10.

⁴ Cp. V. 2, beginning.

⁶ Cp. note 19 on V. 2.

⁸ Cp. V. 5, beginning.

¹⁰ Cp. V. 5 (second *alinea*.)

³ Such as are enumerated in V. 9.

⁵ Cp. V. 3, second *alinea*.

⁷ Cp. note 14 on V. 3.

⁹ Cp. note 1 on V. 3.

¹¹ Cp. note 5 on V. 5.

means of a fire produced in a heated potsherd, burn either with the single verse : “Thou art born of this one” or with the verse addressed to Savitr¹².

¹² Cp. V. 5, end.

Praśna VII, Khaṇḍa 3.

(Pr ā y a ś c i t t a s f o r v a r i o u s c i r c u m s t a n c e s .)

If a corpse is connected with another defilement¹, or if it has been touched by beings who are not to be touched, as a dog, a cock, a woman recently delivered, a woman in her monthly courses and so on, he causes it to be washed with the five products of the cow and water mixed with kuśa-grass, sprinkles it with the mantras destined for sprinkling, and performs its cremation according to the rite.—If some one has died in a foreign country, if the cremation has been omitted, if the corpse has been devoured by dogs, crows and so on, he should take the bones, wash them with water mixed with a decoction of red fruits², with the five products of the cow and with water mixed with kuśa-grass; make a human effigy of them; offer in the fire of the deceased prāyaścitta-libations to the All-gods, to Yama, to the Fathers, and with the vyāhṛtis, and, then, burn (this effigy) according to the rite.—If a corpse has been burned without mantras, he takes the bones, washes them with sweet milk and clarified butter, makes a human effigy of them and, having sacrificed the same prāyaścitta-libations, burns it with the mantras.—If even his bones are not found, he should, when ten days have elapsed, make, according to the rite, a human effigy with leaves of the palāśa and, at the close of the prāyaścitta-libations, have it burned with his (*i.e.* the deceased's) fire. Only he who performs the act is considered as impure. According to some (ritualists) the giving of the bali (*i.e.* the piṇḍa to the deceased) and the period of impurity lasts three days. The corpse of a woman recently delivered and of a woman in her monthly courses he should burn by wild-fire³ without mantras; after ten days he makes an effigy of the bones or of palāśa-leaves and performs (on these)

¹ If a decease coincides with another defilement, *e.g.* that of a birth-fall.

² *kāṣāyatoya* is explained by a note in the Kumb. edition : *aśvatthodumbara-plakṣavaṭāmrajamvūtvakkāṣāyajalair iti vājapeyīye*.

³ Cp. note 9 on V. 9.

the rite of cremation, or, according to some (authorities), he performs, according to the rite, the cremation on the same day (*viz.* on the day of the decease), after he has washed the corpse with *kāśāya*-water⁴, with the five products of the cow and with *kuśa*-water, and after he has held the *pūnyāha* and has sprinkled the corpse with the mantras destined for sprinkling.

⁴ Cp. note 2 on VII. 3.

Praśna VII, Khaṇḍa 4.

(Death of a pregnant woman, evil deaths, etc.)

At the death of a pregnant woman the husband, the son or any other relation should, if by the quivering of the belly he perceives that the embryo is living, through (the help of) two chirurḡs¹ pull out the embryo by means of a knife, repeating the mantra: "The golden germ first arose,"² making an incision between the navel and the organ of generation and avoiding (to touch) the child. If the child dies through contact with the knife, he becomes an outcast. When he has loosened the living child (from the belly), he bathes it, worships Dhātṛī, the mother of the world, and provides it with another mother. Having poured out (five) libations of clarified butter into the womb (of the deceased woman) with the mantras: "To out-breathing, *svāhā*," "To in-breathing, *svāhā*" etc., he removes the rent (in the belly, by sewing it up), washes the corpse and burns it according to the rite. For the boy he should in his "birth-fire" perform the ceremony at birth as formerly.

If a birth and a decease coincide on one and the same day, he connects the two rites, performs the *vāstuhoma*³, separately the sacrifice of the rite of getting up from childbed⁴, and, then, the offering of the rice-ball to the deceased.

In the case of an evil death occasioned by Brāhmins up to outcasts, by water, by a serpent, by a carnivorous animal, by a lightning-stroke, by fire or by a cow, for no such person (even be it his father)

¹ This is absolutely uncertain. The MS. of Madras has *vaidyakuśalyābhyām*, the Bhāṣya (without any comment) *vaidyakuśalābhyām* or perhaps *vaidyakuśa*^o, all the other MSS. and the edition of Kumb. *vaidyaśalyābhyām*.

² See T. S. IV. 1. 8. n.

³ Which forms a part of the birth ceremony; cp. III. 16.

⁴ Cp. III. 18.

should he perform the rites of impurity, lamentation⁵, trembling through grief⁶, weeping, conveying the corpse, following it, burning it, pouring out the handfull of water, giving (at evening and morning) the bali, presenting the rice-ball, and so on⁷. The performer must hold the cāndrāyana and taptakṛcchra-penances. The body of one who has met with an evil death he should cause to be burned by Śūdras with wild fire and, when ten days are elapsed, he should perform the Nārāyana-bali⁸, or he should burn the effigy made of palāśa-leaves.

If the proper time for burning a corpse has elapsed or if there has been any deficiency in the rite or a transposition of the ritual acts, in all these cases he sacrifices at the funeral ceremonies with sesamum prāyaścitta-libations to the All-Gods, to Yama, to the Fathers and with the vyāhrtis.

If after the oblation which is made on account of the burning of a corpse⁹, the fire is extinguished, he should as formerly make the ashes ascend into a stick of fuel, lay this fuel on ordinary fire, perform the (same) prāyaścitta-libations and with this fire effectuate the cremation.

⁵ Literally: anguish of the voice: *vāktoda*.

⁶ *kampanam duḥkhād vepanam*, the Bhāṣya.

⁷ *etāni* seems to close this sentence.

⁸ Treated below: VIII. 9 and 10.

⁹ It is not clear which homa precisely is meant.

Praśna VII, Khaṇḍa 5.

(The duration of the period of impurity.)

In case of the decease of a member of the Brāhmin-caste after his initiation, the impurity for the sapinda-relations is ordained for a period of ten days; after the teething, for a period of three days; after the name-giving, for one day; after birth there is immediately state of purity (i.e. there is no state of impurity). After the decease of a female the impurity lasts, after the marriage, ten days; after her eighth year, three days; after her tonsure, one day; after birth there is immediately state of purity¹. For the parents and the brothers the period of impurity lasts in all these cases for ten days. After the death of an embryo (i.e. in case of miscarriage) the period of impurity for the pregnant woman lasts for as many days as months had elapsed after

¹ The manuscript tradition is at variance; I have followed the reading presented by the MSS. of Lahore, Vienna, and Mysore.

the conception². If a birth coincides with another birth and a decease with another decease (in the same family), he becomes pure by the period of impurity on account of the first one; if a second (birth or death-fall) coincides, purity is reached through the days of the other³. If he has helped to bathe and to adorn the corpse of one who is not a sapinda-relation of his, the period of impurity lasts for three days or for a single day. If he has helped to carry him (out to the place of cremation), he should take a bath, restrain ten times his breath and sit outside the village till the stars show themselves; so long only lasts his impurity (*i.e.* he is considered as pure immediately after he has seen the stars); at night he should sit outside till sunrise. Otherwise, if he enters the village of the (deceased person), the impurity of the corpse-bearer lasts for one single day, if he enters his (*i.e.* the deceased's) house, for three days, and if there he partakes of food, for ten days⁴.

² Compare the wording of our text: *garbhe mṛte garbhinyās tanmāsātulyair ahobhir āśaucam* with Manu V. 66: *rātribhir māsātulyābhir garbhasrāve viśudhyati*.

³ This seems to mean that if a second birth or death occurs not on the same day but one or more days later, the normal period must be reckoned from the day of the second birth or death, cp. Manu V. 79.

⁴ Cp. Manu V. 102:

*yady annam attī teṣām tu daśāhenaiva śudhyati |
anadann annam ātmaiva na cet tasmin grhe vaset ||*

Praśna VII, Khaṇḍa 6.

(Prescriptions for peculiar occurrences during the period of impurity.)

Having followed a corpse, whether that of a paternal relation or of a stranger, he should bathe, touch fire and eat clarified butter¹ (and thereby he is purified).—If the tidings have reached him of the decease of his own father or mother or of other blood-relations, he bathes, dressed in his clothes. On the second day, after the second burning² (of the bones), having given the water on his stone (*i.e.* on the stone destined for the deceased), then, having laid down a bundle of southward pointed grass, and, having called near the deceased by his name,

¹ With the words of our Sūtra: *pretam jñātim ajñātim vānugamya snātvāgniṃ spr̥ṣṭvā gṛtaṃ prāśnīyāt* cp. Manu V. 203:

*anugamyecchayā pretam jñātim ajñātim eva vā |
snātvā sacelaṃ spr̥ṣṭvāgniṃ gṛtaṃ prāśya viśudhyati ||*

and, having presented to him sesamum-oil for anointing, the water (pressed out) of his (wet) clothes for a bath and, having honoured him with water for washing the feet and for rinsing the mouth, also with perfumes, with flowers, incense, a lamp, unhusked rice and (again) with the water for rinsing, he presents water to him, after having given to him at evening and morning the bali (*i.e.* the piṇḍa). If the bali-offering has been omitted in the morning, he gives it doubled at evening, if it has been omitted at evening, he gives it doubled at morning. Thus up to the tenth day.—If the stone³ has been touched by a dog, a cock, a newly delivered woman, a woman in her monthly courses, or a member of low caste, he should offer the bali after first having washed the stone with the five products of the cow.—On the seventh day he gathers the bones from the pyre, puts them into a new earthenware vessel and throws them into a holy river or into the sea.—If a day of new moon falls during the ten-day period, he completes the remaining bali-offerings (which still ought to be given during the days of the ten-day period which had not yet elapsed) by giving them on this day. By seeing twice the moon there would be great harm (for the family of the deceased)⁴.—He may dismiss the stone⁵, after having given the bali all at once on the tenth day⁶.

² Cp. V. 6 (end).

³ On the “life-stone” cp. V. 6.

⁴ What this means I fail to see.

⁵ Cp. V. 7 end.

⁶ If my interpretation is right, this would mean that all the balis of the ten days may be given also, instead of day after day, on the tenth day. But then we expect *balīm* instead of *balim*.

Praśna VII, Khanda 7.

(Prāyaścittas for the Ekoddiṣṭa-śrāddha.)

After the decease of a child that had teethed, but before the rite of tonsure had been performed on it, some (ritualists) say that the bali-offering must be given on the ground without any mantra.—On the eleventh day, reckoned from the cremation, he should perform the Ekoddiṣṭa-śrāddha¹ for a deceased who had established his sacred fires (for the śrauta-rites), on the eleventh day, reckoned from his death, for one that had not established them. At (such) an occasional Ekoddiṣṭa-śrāddha he should, after having chosen one Brāhmin with the words: “Eat on account of the deceased” pour in his hand, with the man-

¹ Cp. V. 13.

tra : “For the deceased, *svadhā*”, some water mixed with sesamum, perform the burnt-offering and the laying down of the rice-ball and entertain the Brāhmin, giving him, successively ², boiled rice and other eatables (in the various plates). Or he gives him, according to some, a platter-full of rice ³.—If for an occasional śrāddha the month has passed away, or if it has been deficient, he should hold the prājāpatya-penance, sacrifice the prāyaścitta-libations ⁴ and, then, the Ekoddiṣṭa as usually.—Before the Sapiṇḍikaraṇa ⁵, he presents to the deceased month after month on the day (corresponding to the day) of his death the rice-ball and entertains one (Brāhmin).—He may perform the Sapiṇḍikaraṇa in the twelfth or in the sixth or in the third month (on the day of the decease), or, if an auspicious act comes to pass ⁶, on the twelfth day after the decease.

² ? sakṛt sakṛt.

³ again *udyatam* or *udyantam*, cp. note 8 on VI. 3. The Bhāṣya here explains as : *āmam*.

⁴ Cp. VII. 3 : *vaiśvadevaṃ yamyam paitṛkaṃ vyāhṛtiś ca*.

⁵ Cp. VI. 14 and 15.

⁶ Probably any saṃskāra is meant, in order that the newly deceased may as soon as possible be honoured at the nāṇḍimukha-śrāddha.

Praśna VII, Khaṇḍa 8.

(P r ā y a ś c i t t a s f o r t h e S a p i ṇ ḍ i k a r a ṇ a a n d t h e A ṣ ṭ a k ā.)

Having on the preceding day chosen two (Brāhmins) to represent the All-gods, three to represent the Fathers, and one to represent the newly deceased, with the words : “Eat ye ¹ at the Sapiṇḍikaraṇa-śrāddha”, he pours (on the next day at the ceremony proper) water mixed with sesamum into their hands, with the words : “*svāhā, svadhā*”; fills, with the words : “For the Fathers, *svadhā*”, a vessel with water mixed with sesamum ; invokes the Fathers ; fills another vessel (with sesamum-water), with the words : “For the Deceased, *svadhā*”, pronouncing the name of the newly deceased ; invokes him ; performs the burnt sacrifice, in the same manner as formerly ; lays down the rice-ball, and, giving food to each of (those who represent) the All-gods t w i c e, and to each of (those who represent) the Fathers and the newly deceased o n c e, entertains them. Then, he makes the rice-ball destined for the newly

¹ Note the peculiar form *bhokṣyatām* as if from a verb *bhokṣayati*. It is equal to *bhukṣyadhvam*, cp. *bhukṣva* in VII. 7.

deceased ascend those that are destined for the Fathers ² and pours the water (*viz.* the previously prepared sesamum-water) from the vessel of the newly deceased into the vessels of the Fathers. If the Sapiṇḍikaraṇa has been omitted, the auspicious act³ that had been performed, is destroyed. Therefore, he should (in this case) perform the prāyaścittalibations, then the Sapiṇḍikaraṇa, and on a different day sacrifice prāyaścittalibations with the hymn addressed to Viṣṇu, the *mindās*, and those with the mantras: "What has been made to hear" etc.; then, he should perform anew the auspicious act.

If the Aṣṭakā ⁴ has been omitted, his race certainly will perish. So he sedulously performs the Aṣṭakā. If the giving of the water, the laying down of the rice-balls, and the feeding of the Brāhmins have taken place with good faith, in the manner as has been prescribed, there will certainly be all luck and prosperity and flourishing of the race, thus it is declared.

² The precise manner is seen in V. 15, third alinea. Note the construction: *pitrpinḍaiḥ pretapinḍaṃ samāropya*.

³ Cp. note 6 on VII. 7.

⁴ Cp. IV. 3 and 4.

Praśna VII, Khaṇḍa 9.

(The establishing of the fire of a newly deceased person: *pretādhāna*.)

When the spirit of a householder departs, his domestic worship into his fire having been interrupted, his son should, after having got the permission of aged men (who are acquainted with the rites for this case), bring near a fire from the house of a learned Brāhmin, set aright the ground (where it is to be established), put it down on this spot with the vyāhṛtis, and, standing before it, should respectfully address it with the mantra: "As a welcome household guest in our home,"¹ etc. Then, having wiped it all around, having strewn grass and poured water around it, and having the butter melted and purified, he pours (with the sruva) four times clarified butter into the juhū-ladle and sacrifices it with the seven vyāhṛtis². In the same manner, again having poured butter into the juhū, he sacrifices this butter with the two mantras: "Looking, Ye Gods, at the former

¹ See TBr. II. 4.1.1.

² *om bhūḥ svāhā; om bhuvah svāhā; om sruvah svāhā; om mahah svāhā; om janah svāhā; om tapah svāhā; om satyam svāhā.*

through the latter", "Out-breathing and in-breathing, eye and ear"³, then, with the two mantras: "Let not the two trees oppress thee", "May not the two trees oppress thee"⁴, then with the two mantras: "O Agni, returner", "Agni Angiras"⁵, then, with the two mantras: "Return with strength", "Return with wealth"⁵ and, then, with the two mantras: "Thou art quick, O Agni"⁶, "The hotṛ par excellence is the Brāhmin"⁷, for each libation taking butter four times into the juhū. Having again taken butter four times he should sacrifice with the great vyāhṛtis⁸. Having in this manner prepared the fire, he should, in the manner as has been formerly described, burn the corpse, thus declares Vikhanas⁹.

End of the seventh Praśna.

END OF THE GRHYA-SŪTRA.

³ See TBr. II. 5.6.5.

⁴ See TĀ. VI. 7.2 (ꣳ and ꣳ)

⁵ Cp. note 4 on VI. 16.

⁶ Cp. note 3 on VI. 1.

⁷ Cp. note 17 on V. 5.

⁸ Here the Samhitā gives as the mahāvvyāhṛtis the formula found in note 24 on I. 3.

⁹ The words *iti vikhanāḥ prāha* are found only in the ms. of Madras and in the Bhāṣya, where *prāha* is read double, to indicate the close of this part of the sūtra; *prāha prāheti vīpsā śārīraṃ karma samāptaṃ bhaved iti*.

b. The Dharma-sūtra.

EIGHTH BOOK.

Praśna VIII, Khaṇḍa 1.

(The dharma for the different orders of religious life: *varṇāśramadharmāḥ*.)

Now, the customary observances for the orders of religious life of the different castes.

The four castes are the Brāhmins, the Kṣatriyas, the Vaiśyas and the Śūdras, produced respectively out of the mouth, the arms, the thighs and the feet (of Brahman), for sacred tradition says: "The Brāhmin was his mouth,"¹ etc. For the first three (only) of these are the sacraments prescribed, the first of which is the ceremony

¹ See Taitt. ār. III. 12. 5 or Ṛs. X. 90.12.

on impregnation. These twice-born are qualified to the (rites and the knowledge of the) Veda. Therefore, a Brāhmin has the six prerogatives to study the Veda, to teach it, to sacrifice (as yaḡamāna), to perform sacrifice for others, to bestow and to accept (gifts); a Kṣatriya and a Vaiśya, to sacrifice (as yaḡamāna), to study the Veda, to bestow gifts. A Kṣatriya is entitled to protect his subjects, to punish the wicked, to fight; a Vaiśya, to herd the cattle, to lend money, to trade. To the share of the Śūdra falls attendance to the twice-born and husbandry².

For the Brāhmin there are four orders, for the Kṣatriya the first three, for the Vaiśya only the first two. They who belong to the orders are the following four: the Veda-student, the householder, the hermit, the ascetic.

² In no other text the *kṛṣi* is assigned to the Śūdra. Usually it is the task of the Vaiśya.

Praśna VIII, Khaṇḍa 2.

(T h e o r d e r o f V e d a - s t u d e n t .)

After the rite of initiation has been performed on him, the Veda-student, wearing the girdle, the sacred string, the antelope-hide and the staff, having bathed and performed the satisfying (of Gods, Rṣis and Fathers) and the sacrifice to Brahman, performing at evening and morning the twilight-devotions and the putting on of fuel on the fire, having clasped the feet of his Teacher and constantly saluting him, studies in accordance with his observance the Veda. If his Teacher stands, he should be standing, if he rises, he should rise before him, if he goes, he should follow him, if he is seated or lies down, he should, (only) after being authorised by him, sit or lie down after him lower (*viz.* on a lower seat or bed). He should not perform any act without the command (of his Teacher), but even without his command he should perform the study of the Veda and his constant duties. Avoiding bathing in hot water, cleaning the teeth, applying collyrium to the eyes, anointing (the body with perfumes after the bath), applying perfumes, wearing flowers, using shoes and parasol, sleeping at day, wasting his manhood, looking at women, touching and approaching them, (sensual) desire, anger, covetousness, infatuation, drunkenness, envy, doing injury (to living beings), and

so on, he should, ever obedient to his Teacher, do what is agreeable to him and profitable for him. Free from hatred he should, agreeable to his words and thoughts speak what is welcome and true. Even in distress he should not utter any untrue or unwelcome word nor utter any blame. Abstaining from honey, flesh, fish, condiments, sour substances and the like, and avoiding forbidden eatables, he should go a begging and, having obtained the permission of his Teacher, partake of the begged food. He should not pronounce the name of his Teacher, of aged persons and of Dīkṣitas¹. If his Teacher is absent, he should behave himself towards his son as if he were his Teacher.

¹ One who has been initiated by the Dīkṣā for a Soma-sacrifice.

Praśna VIII, Khaṇḍa 3.

(D i f f e r e n t k i n d s o f V e d a - s t u d e n t s .)

The Veda-students are of four kinds: the Gāyatra-, the Brahman-, the Prajāpati- and the Naiṣṭhika- student.

The G ā y a t r a - student is he who, from the rite of initiation on, during three days abstaining from food mixed with pungent substance and salt, and, having learned the Gāyatrī-verse, follows this mode of life during these three days¹ up to the close of the Sāvitra-observance².

The B r a h m a n - student is he who from the Sāvitra-observance on, collecting alms in the houses of unblemished and not-outcast householders, and performing the Veda-observances, after having dwelt twelve or twenty years in the house of his Teacher and having studied³ the (three) Vedas or two of them or one single together with the Sūtras (belonging to it, or the Sūtras belonging to them), follows the way of a householder (*viz.* becomes, by marrying, a householder).

The P r a j ā p a t i - student is he who after the bath (which concludes the period of studentship) being addicted to studentship and its constant duties, solely absorbed in Nārāyaṇa, having meditated on the meaning of the Veda and its auxiliaries, takes a wife. The Ṛṣis say that he should not maintain longer than three years the Prajāpati-studentship⁴.

¹ *atra* is explained by the Bhāṣya as *tridine*.

² Cp. II. 3-8 (incl.).

³ Note again the construction: *vedān...adhyayanam kṛtvā*, cp. IX. 13 (note 13) *anuvākān svādhyāyam kurvita* and note 5 on VI. 2, note 8 on VI. 8, note 2 on VI. 13.

⁴ This kind of Brahmācārin is, as far as I see, not recorded in other texts.

The *Naīṣṭhika* (or perpetual religious student), having put on a reddish garment dyed with red chalk and an antelope-hide or a garment of bark (as his upper-garment), wearing his hair twisted or a lock of hair (only) on the crown of his head, provided with girdle, staff, sacred string and antelope-hide, keeping the vow of chastity and himself unsullied, abstaining from pungent substances and salt, dwells in the house of his Teacher until his soul is separated (from his body), subsisting on the alms which he has (gathered and) delivered over (to his Teacher who, thereupon, allows him a quantity).

Praśna VIII, Khaṇḍa 4.

(The order of householder.)

The householder, on the other side¹, having taken a wife, practising his duties as bathing and so on, every day offering on his fire for domestic worship, performing the sacrifices of cooked food, rises at the close of the (daily) *Vaiśvadeva* from his seat to welcome² his Teacher or a *Snātaka* who visits him, greets him, offers him a seat, and water for washing the feet and for rinsing the mouth, presents him with the *madhuparka* consisting of melted butter, sour curds and sweet milk mixed with honey or water³ and feeds him to the best of his power with boiled rice and the like. Ascetics, Veda-students, guests, learned *Brāhmins*, who know the Veda, his paternal uncle, his Teacher, the priests who officiate at the sacrifice of *śrauta*-rites, his maternal uncle, his father-in-law, and so on, who have come to visit him, old and young persons, those who have no protector, who are in distress or fatigued by journey, he honours according to their merits. If he is not able to do this, he should give them four mouthfuls⁴ (of his own food) or an alms with water to drink⁵ and himself eat what remains. Full of compassion, truthfulness, honesty and good behaviour he should day after day honour the *Ṛṣis* by study and by satisfying them with water⁶, the Gods by sacrifices according

¹ Is this the force of *api*? ² *pratyutthāya* is equivalent to *προςαναστάς*.

³ Cp. II. 15, end. ⁴ *agra* is explained as *grāsacatuṣṭaya*.

⁵ *sodakam* is difficult to explain, we expect *sodakām*. The *Bhāṣya* explains: *addhaste jalam pradāya tatrā 'gram bhikṣām vā dattvā punar hastodakam dadyād evam vā sodakam dattvā śeṣam annam svayaṃ...bhuñjīta*. A foot-note in the edition of Kumb explains *bhikṣām* as *pāṇiparimitam annam*.

⁶ The *tarpaṇa*, cp. I. 4

to the śrauta-rites, by bali-offerings, by burnt offerings, gifts of water, flowers and so on, the Fathers by śrāddhas and by (generating) sons, the Goblins by the bali-gift, and men by food⁷. Absolved from the three debts he becomes debtless⁸.

⁷ Cp. the five mahāyajñas, cp. V. 17.

⁸ This rests on TS. VI. 3. 10. 5.

Praṣṇa VIII, Khaṇḍa 5.

(D i f f e r e n t k i n d s o f h o u s e h o l d e r s .)

The householders are of four kinds: the Vārtāvṛtti, the Śālīnavṛtti, the Yāyāvāra and the Ghorācārika¹.

The V ā r t ā v ṛ t t i-householder is he who lives by agriculture, tending cattle, and traffic.

The Ś ā l ī n a-householder is he who, observing his daily observances, offers the sacrifices of cooked food (in his fire for domestic worship) and, then, having established his three sacred fires (for śrauta-sacrifices) performs at each half-month the full-moon-, and the new-moon-sacrifice, at each fourth month the Cāturmāsya, at each sixth month the animal sacrifice, and, yearly, the sacrifice of Soma.

The Y ā y ā v a r a-householder is he who, being engaged in the six performances of sacrificing the havis-offerings and the soma-sacrifices for himself, of sacrificing (these as an ṛtvij) for others, of studying the Veda, of teaching the Veda, of bestowing gifts and of accepting gifts, constantly attends to his fires and gives food to the guests that come to him.

The G h o r ā c ā r i k a-householder, observing his daily duties, sacrifices for himself but not for others, studies the Veda but does not teach it, bestows gifts but does not accept them; he lives by gleaning grains and, being solely absorbed in Nārāyaṇa, observes, performing at evening and morning the agnihotra, in the months of Mārgaśīrṣa and Jyaiṣṭha, the vow of the sword-edge², and attends to his fires with fruits of the wild³.

¹ The words signify: "living on agriculture", "living in a fixed abode" (? *śubhāvṛttiḥ*, the Bhāṣya), "vagrant," and "following the awful mode of life".

² According to the Bhāṣya: *mārgaśīrṣamāse jalamadhye sthitvā tapaś carati, jyaiṣṭhamāse pañcāgnimadhyagatas san tapaś carati*. This is, at least, not the original meaning of *asidhārāvṛata*, cp. Kern in Versl. en Med. der Kon. Akad. v. Wetensch. Amsterdam, Afd. Lett. 4e Reeks, 6e deel, page 21.

³ The four kinds of Gṛhastha occur also in Manu IV. 9 (subsisting by glean

ing, by what is given unasked, by food obtained by begging, by agriculture). Manu IV. 10 agrees in substance with the description of the ghorācārika of the Vaikh. text.

Praśna VIII, Khaṇḍa 6.

(T h e o r d e r o f h e r m i t .)

A householder who, with his five or three fires and accompanied by his wife, is going to leave his house in order to take his abode in the woods, he may or may not have established his sacred fires, should make his fire for domestic worship enter (into his fire-drill), and after, (still) in his house, having churned fire, he should establish it according to the special rite for the śrāmaṇaka-fire¹, perform in it the āghāra and, with this śrāmaṇaka-fire, (retire in the woods and) accept the third order. He should, in the manner as described formerly², perform the acts of sprinkling, digging up and so on of the spot for the fire³. Having wiped along⁴ also the third girdle⁵, he strews the grass around the śrāmaṇaka-fire, viz. on the middle one of the three girdles, the four bundles for strewing around measuring six and thirty fingers-breadth and being prepared in the following manner: on a (string of grass) knotted from (fifteen) grass-stalks, whose tips are of six fingers breadth, it (viz. the bundle) is made below the knot threefold in the manner of a rope, and bound together at the root⁶. Having invoked the deities, with the mantras ending with : śrāmaṇakayajñah, yajñadaivataviśve devāḥ⁷,

¹ Compare also IX. 1 and 2.

² Cp. I. 9.

³ The *agnyālaya* or *sthaṇḍila*, where the *kuṇḍa* is to be made.

⁴ Cp. I. 9 : *sādhāvena pāṇinā kūrcena vā*.

⁵ Usually there are two of them : the *ūrdhvavedi* and the *adhovedi*; here a third is to be made.

⁶ We must represent us this in the following manner :



agrāṇi.

trivṛt.

mūlāni.

⁷ As against the ordinary ritual of I. 13. The mantras are recorded in the Saṃhitā (the copy of Mysore) as follows : *gārhapatyayajñam āvāhayāmi, yajñadaivataviśvān devān āvāhayāmi, om bhūḥ puruṣam āvāhayāmi, acyutam āvāhayāmi; anvāhāryayajñam āvāhayāmi, yajñadaivata (viśvān devān āvāhayāmi), om bhuvah puruṣam āvāhayāmi, satyam āvāhayāmi, āhavanīyayajñam āvāhayāmi, yajñadaiv-*

and, having poured out the clarified butter and sacrificed the butter-libations, with the mantras : “ To the śrāmaṇaka, *svāhā* ; to the śrāmaṇa-kayaḥ, *svāhā* ; to the Yajñadaivataviśve devās, *svāhā*,” he should sacrifice the mess of boiled rice. These are the differences for the āghāra (into the śrāmaṇaka-fire).

Of the śrāmaṇaka-fire the upper girdle is (at each of the four sides) two and thirty finger's breadth long and four broad and high ; the middle girdle which surrounds the former is five finger's breadth broad and four high ; beneath is the third girdle which is of the same breadth and height as the upper girdle. Having in the midst of it made a pit of twelve finger's breadth ⁸ and so having prepared the kuṇḍa with three girdles, the hermit establishes his fire on it, performs in it, in the same manner as in the fire for domestic worship, the daily sacrifices : those of evening and morning, the libations with the great vyāhṛtis ; and, in this manner, he should constantly perform the rites in the śrāmaṇaka-fire.—If he has no wife, he should go to the woods without wife and without fires.

vata (*viśvān devān āvāhayāmi*), *om suvaḥ puruṣam āvāhayāmi*, *puruṣam āvāhayāmi* ; *āvasathyayajñam āvāhayāmi*, *yajñadaivata* (*viśvān devān āvāhayāmi*), *om mahā puruṣam āvāhayāmi*, *aniruddham āvāhayāmi* ; *sabhyayajñam āvāhayāmi*, *yajñadaivata* (*viśvān devān ā*°), *om janaḥ puruṣam āvāhayāmi*, *viṣṇum āvāhayāmi* : *pauṇḍarikayajñam āvāhayāmi*, *yajñadaivata* (*viśvān d*° *a*°), *om tapaḥ puruṣam āvāhayāmi*, *vāsudevam āvāhayāmi*, *om satyaṁ puruṣam āvāhayāmi nārāyaṇam āvāhayāmi* ; *aupāsanayajñam āvāhayāmi*, *yajñadaivata* (*viśvān d*° *a*°) ; *śrāmaṇaka-yajñam āvāhayāmi*, *yajñadaivata viśvān āvāhayāmi*. The last mantras are slightly confused.

⁸ Cp. the kuṇḍa for the aupāsanāgni, I. 8, end.

Praśna VIII, Khaṇḍa 7.

(Different kinds of hermits : those who have with them their wife .)

The hermits are either with or without a wife.

Those who are with their wife, are fourfold : the Audumbara-, the Vairiṇca-, the Vālakhilya-, and the Phenapa-hermits ¹.

The Audumbara-hermit, subsisting on fruits that grow on unploughed land and herbs that are not sowed, or on roots and fruits,

¹ The words signify : “ fig-tree-hermit, brahman-hermit, vālakhilya-hermit, froth-drinking hermit ” ; cp. Bhāgavata-purāṇa III. 12. 43 : *vaikhānasā vālakhilya-audumbarāḥ phenapāḥ*.

abstaining from salt, asafoetida, garlic, honey, fish, flesh, sour gruel made of the fermentation of foul rice, and of what has been touched or cooked by other persons², honouring Gods, Ṛṣis, Fathers and men, dwelling in the woods and keeping himself far from the villages, performing at evening and morning the agnihotra and the sacrifice into the śrāmaṇaka-fire and the (daily) Vaiśvadeva-sacrifice, devotes himself to ascetism. According to some authorities he sacrifices in the śrāmaṇaka-fire, the only fire that he needs to establish.

The Vairiṇca-hermit, nourishing those who belong to him and his guests with fruits as panicum italicum, barley, millies, wild rice and so on, which he gets after he has at morning risen and gone out in whichever direction first presents himself to him³, performing the agnihotra and the śrāmaṇaka- and the Vaiśvadeva-sacrifices, is wholly absorbed in Nārāyaṇa and addicted to ascetism.

The Vālakhilya-hermit, wearing matted hair, clothed in a tattered garment or in bark, having the sun as his fire, abandoning on the day of full moon in the month of Kārttika his abundant food⁴, living otherwise during the remaining months⁵, should perform ascetism. About him it is handed down in sacred texts: "The sun alone is his fire"⁶.

The Phenapa-hermit, wearing his staff upraised⁷, estatic⁷, restraining himself, living on what is broken off and fallen down, performing the cāndrāyaṇa-penance and sleeping on the bare ground, fixing his thoughts on Nārāyaṇa, searches for deliverance only.

² Reading: *pūtyannadhānyāmlaparasparsānaparapākavarjī*.

³ Cp. the Commentary on Bhāg. pur. I. c. : *prātar utthāya yām diśam prathamam paśyanti tata āhṛtaiḥ phalādibhir jīvanti*, this regards, however, the audumbara-hermits.

⁴ "and living again by gleaning", the Bhāṣya, but the sense is not clear, perhaps Manu VI. 15 may be compared.

⁵ The Bhāṣya gives no information on this obscure point.

⁶ So that he does not want to entertain a fire for the sacrifices? The Comm. on Bhāg. pur. I. c. runs: *vālakhilyā nave 'nne labdhe pūrvasaṃcitānnatyājinaḥ*.

⁷ The meaning of the words *uddaṇḍaka* and *unmattaka* is not clear. What the Bhāṣya says about them is worthless.

Praśna VIII, Khaṇḍa 8.

(The hermits without a wife.)

Numerous are the hermits who live without their wife: those who feed themselves (only) at (certain) times¹; those who perpetually carry their staff upraised; those who use a stone for grinding²; those who live upon elevated fruits (?)³; those who use their teeth as mortar²; those who subsist by gleanings; those who live by pressing together⁴; those who live as doves; those who follow the manner of the deer; those who accept gifts with their hands; those who live by chewing stony fruits⁵; those who eat what is dried up by the sun; those who feed themselves with bilva-fruits; those who live on blossoms; those who subsist on yellow leaves; those who eat at intervals: once a day or at every fourth meal-time⁶; those who lie down on thorns; those who (perpetually) sit in the *vīra* manner⁷; those who lie down between the five fires⁸; those who subsist on smoke; those who dwell in a jar filled with water; those who (perpetually) maintain silence; those who hang with their head downwards; those who (steadily) look at the sun; those who have (uninterruptedly) turned upwards their arms; those who have their faces turned downwards, and those who persist standing on one foot. These are the hermits of different observances, so it is declared.

¹ Reading *kālāsika*, but the Bhāṣya presupposes *kālasika* (?): *kālena śidanti bhojanārthaṃ gacchanti*.

² Cp. Manu VI. 17.

³ *udagram āśannaṃ phalam āśanaṃ yeṣāṃ te udagraphalinaḥ*, the Bhāṣya.

⁴ Reading and translation equally uncertain.

⁵ The Bhāṣya reads *aphalakhādinaḥ* and explains: *phalāni khāditaṃ śilaṃ yeṣāṃ tena bhavantiṭy aphaḥalakhādinaḥ*.

⁶ Cp. Manu VI. 19.

⁷ See R. Schmidt, *Fakire im alten und modernen Indien*, page 188.

⁸ At each of the quarters one fire and the sun as fifth.

Praśna VIII, Khaṇḍa 9a.

(The order of religious mendicant, of ascetic.)

Now the ascetics who strive for deliverance (from recurring births).

There are four kinds of them: the Kuṭīcaka-, the Bahūdaka-, the Hamsa- and the Paramahamsa- ascetics¹.

¹ These same four MBh. XIII. 141. 89 and cp. Bhāg. pur. III. 12. 43.

Amidst these the *Kuṭīcaka*-ascetics² are they who gathering eight mouthfuls at the hermitages of such as Gautama, Bhāradvāja, Yājñavalkya and Hārīta, and, knowing the essential nature of the ways of Yoga³, search for deliverance.

The *Bahūdaka*-ascetics are they who, wearing a triple staff⁴, and a (wooden or earthen) water-pot, and clad in an apparel of reddish garment dyed with red earth⁵, gathering alms in the houses of brahman-*ṛṣis* (and) among (other) virtuous people, avoiding honey, flesh, salt, and stale food, (gathering these alms) at seven houses⁶, search for deliverance.

The *Haṃsa*-ascetics, forsooth, dwelling one day and night in a village and five days and nights in a city, but no longer than that, subsisting on cow's urine and cow-dung, or fasting during a month and keeping constantly the *cāndrāyaṇa*-vrata, are constantly intent on moving off (from one place to another).

The *Paramaḥaṃsa*-ascetics are those who, dwelling under a tree with one single stem⁷, or in a deserted house, or on a cremation-ground, clothed or naked (search for deliverance). For these there exists no right and wrong, no truth and falsehood, no holiness and unholiness and such like dualism. Indifferent to all, being entirely absorbed into the *Ātman*⁸, looking indifferently upon a thing, be it a clod of earth or a piece of gold, they gather their alms among all the castes.

² The explanation of the *Bhāṣya* runs : *kuṭyāṃ svagrhasīmnyasya* (sic!) *grheṣu caranti*, or : *kuṭīṣu gautamādīnām āśramagrheṣu bhikṣārthaṃ caranti*.

³ *jīvātmaparamātmānor aikyam*, the *Bhāṣya*.

⁴ *trīṇ vaiṇavadaṇḍān ekīkṛtya govālarajjubbaddho 'yam tridaṇḍaḥ*, the *Bhāṣya*.

⁵ The word *grahaṇa* (equal to *svīkaraṇa*, Bh.) seems to be rather superfluous.

⁶ The number seven, see e.g. *Gaut. dhṣ.* 23. 18, seems to indicate an indefinite number.

⁷ *vrkṣaikamūle*, probably with irregular sandhi for *vrkṣa ekamūle*. In this case this tree stands in contrast e.g. with the *nyagrodha*-tree.

⁸ Is this the meaning of *sarvātmānaḥ*? The *Bhāṣya* is incomplete.

Praśna VIII, Khaṇḍa 9b.

(The two views of life.⁹)

For Brāhmins four orders of religious life are ordained, for Kṣatriyas three, for Vaiśyas two¹⁰.

⁹ *idānīm yogadharmam āha*, says the *Bhāṣya*.

¹⁰ Cp. VIII. 1, end.

The results (or : rewards, effects), now, of these are of two kinds : the one is connected with (the fulfilment of) wishes, the other one is void of any desire (for reward).

The one which is connected with the fulfilment of wishes is this that, thinking of prosperity in this circuit of worldly existence, he longs to obtain sons and so on, or else the fruit of obtaining Heaven and similar (heavenly abodes).

The one, now, which is void of any desire (for reward), consists of the practice of the religious rites as they are ordained, without longing for any (reward) whatever.

Of these two (effects) that one which is void of any desire (for reward) is a double one, *viz.* activity and inactivity¹¹.

Activity, now, consists herein that he acquires, by disregarding the circuit of worldly existence, by resting on the knowledge procured by the Sāṅkhya, by practising breath-suspension, the particular modes of sitting, restraining the organs of sense, steady abstraction of the mind and subduing the vital air¹²—that he acquires the (eight) powers of becoming as small as an atom and the other (powers)¹³.

This effect, on the other hand, is disregarded by the highest Ṛṣis, because the (fruit of) ascetism (once) must waste and because he must acquire (new) births, and because of the manifoldness of sickness.

Inactivity, now, consists herein that, by ascertaining the frailty of the worlds, by disregarding the circuit of worldly existence, whilst he knows that there exists nothing beside the highest Ātman, by breaking the fetters of married life, by becoming one who has subdued his senses and by uniting, when his soul leaves his body, his individual soul with the highest Ātman—that he (thereby) enters the highest Light, which is beyond the cognizance of the senses, which is the source of the whole universe, entire par excellence¹⁴, of eternal bliss and procuring for ever and ever delight, as after drinking a draught of nectar, so it is taught in the scriptures.

¹¹ Cp. Manu XII. 83 : *pravṛttam ca nivṛttam ca dvividham karma vaidikam*.

¹² Cp. Garbe, Sāṅkhya und Yoga, page 44.

¹³ The eight siddhis are : *aṇiman, laghiman, gariman, prāpti, prākāmya, īśitva, vaśitva* and *kāmāvasāyitva*, cp. Garbe, op. cit. page 46.

¹⁴ ? *aśeṣaviśeṣa*.

Praśna VIII, Khaṇḍa 10.

(Different kinds of ascetics, of yogins.)

On account of the different practices of inactivity the yogins (*i.e.* they who strive after union of the individual soul with the universal soul) are threefold: the Sāraṅga-yogins, the Ekārṣya-yogins and the Visaraga-yogins¹.

The Sāraṅga-yogins are of four kinds: those who do not constrain, those who do constrain, those who follow the right path, those who follow the wrong path.

The Ekārṣya-yogins are fivefold: those who go far, those who do not go far, those who go through the middle of the brows, those who are not devoted, those who are devoted.

The Visaraga-yogins are numberless.

¹ These designations of yogins are from elsewhere unknown. The Bhāṣya gives no help to explain the proper meaning of these names.

Praśna VIII, Khaṇḍa 10-11.

Amidst these the Sāraṅgas are so called because they “go to” (*i.e.* attend to, -ga) the *sāra i.e.* (their own) individual soul. Among these they who do not constrain, do not, while they live in the knowledge, “I am Viṣṇu,” practise the constraining of the breath and so on. Those who do constrain, perform the sixteen² arts: restraining the breath, restraining the organs of sense, steadily abstracting the mind and so on. Those who follow the right path practise the six only, beginning with the restraining the breath³. Those who follow the wrong path, whilst bringing into practice the eight “members of Yoga” *viz. yama, niyama, āsana, prāṇāyāma, pratyāhāra, dharanā, dhyāna* and *samādhi*, go against even (the God) on whom there must be contemplation⁴.

² Cp. Yogasūtra II. 29-32: *yamanīyamāsanaprāṇāyāmapratyāhāradharanā-samādhayo 'ṣṭāv aṅgāni* | 29 | *ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ* | 30 | *śaucasaṃtoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ* | 32 ||. If we substitute in Sūtra 29 the words *yama* and *niyama* by the five specifications of each, we get the number 16.—See however IX. 4. b.

³ Leaving out *niyama* and *āsana*.

⁴ I am not sure if this is the meaning of the words: *dhyeyam apy anyathā kurvanti*. The Bhāṣya runs: *dhyānayogyam api devam anyatheti dhyeyam adhyeyam kurvanti nāstīti vadantīty arthaḥ*.

Praśna VIII, Khaṇḍa 11.

(Different kinds of ascetics, of yogins; continued.)

Now the Ekāṛṣya-ascetics; they are those who have one single ṛṣi¹.

Amidst those “who go far” (*dūraga*), the way of these is as follows: having entered by way of the piṅgalā-vein into the sun-disc, and, having become united with the puruṣa who dwells there, they go to the moon-orb and are united with the puruṣa who dwells here; thence they enter into the lightning and are united with the puruṣa who dwells there, and, then, again they are absorbed into Vaikuṇṭha (*i.e.* Viṣṇu)².

Of those “who do not go far” (*adūraga*) the way is as follows: having, through the opening of the individual soul³, effectuated the unity of their individual soul with the All-soul, and here (*i.e.* in this All-soul) having meditated upon the destruction of all (beings), they think: “I am even as the Ākāśa: the only reality”⁴.

Those “who go through the middle of the brows” (*bhrūmadhyaga*) lead, in respect to the unity of the individual soul with the All-soul, (their vital air) through the opening of Agni whose form is (the quality of) *sattva*⁵, effectuate its attraction from the five places whose first

¹ Reading uncertain: Bhāṣya: *eka evarṣir yeṣāṃ ta ekārṣyāḥ*, the Edd. of Triv. and Kumb. *ekā evārṣyā yeṣāṃ ta ekārṣyāḥ*. These words are not given in the mss. of Vienna and Mysore. Their meaning is not clear.

² The Bhāṣya gives a double explanation, the one accepted by me, he gives on the second place. The other one seems to refer to the Yoga-doctrine of the *cakras* (here *maṇḍalas*?) in the interior of the body, which can be perceived only by Yoga-practices, cp. Glasenapp, *Der Hinduismus*, page 293 sqq. I subjoin the beginning of the Bhāṣya on this passage: *piṅgalayā nāḍikayādityamaṇḍalam hrdayāntaritasūryamaṇḍalam anupraviśya tatrasthitena puruṣeṇa tejorūpiṇā puṃsātmanā saṃyojya tatas tayā cāndramasyā iḍayā nāḍikayā candramaṇḍalam tālumūlāntargatam indumaṇḍalam anupraviśya tatrasthitenāmṛtamayena puruṣeṇa saṃyojya tatas tayā vāiṣṇavyā suṣumnayā nāḍikayā jīvātmānaṃ vidyutaṃ bhrūmadhyāntargatavidyumaṇḍalam anupraviśya tatrasthitena vidyullatāvad bhāsvararūpeṇa puruṣeṇa saṃyojya*, etc., etc.

³ *kṣetrajñadvārena*, the Bhāṣya: *kṣetrajñasya prāṇādhirūḍhajāivasya dvāraṃ nāḍirandhram tena*.

⁴ *ākāśavat sattāmātro 'ham*, Bhāṣya: *ākāśam iva, sato bhāvas sattā, tasyā mātro bhāvaḥ sattāmātro 'ham iti dhyāyanti, ākāśasya nityatvaṃ tārkkikā vadanti*.

⁵ According to the Bhāṣya; *sattvarūpaṃ viṣṇuḥ, sa evāgnisikhī, tasya dvāraṃ suṣumnānāḍirandhram*, etc.

is that of the big toes⁶, then, again, accomplish its departing by means of the piṅgalā-vein and make it last until the end of death or the union of the individual soul (with the All-soul)⁷.

Those “who are not devoted” (*asambhakta*), forsooth, effectuate the meditation (upon the All-soul) in their mind, they hear by their ears its (*i.e.* the All-soul’s) coming which by this (meditation) is brought about, they see by their eyes its shape⁸, they experience by their organ of smelling its scent, they salute the deity with their hand⁹.

As for those who are attached (*sambhakta*)¹⁰

The Visaraga-ascetics (are called thus) because of their manifold proceeding, their manifold teaching, their going on wrong paths.—In former times Prajāpati, in order to conceal his instruction¹¹, created the doctrine¹² of the Visaragas. Even the munis, on seeing it, became perplexed, how much more the (ordinary) men. For those beasts of Visaragas, who are full of self-consciousness, there is deliverance (only) in subsequent forms of existence, not in this (present) one. Therefore the doctrine of the Visaragas must not be followed. Some Visaragas, striving to unite the individual soul with the All-soul through mortifying the body, others through muttering mantras, others through any meditation whichever, others through any syllable whichever, others through suppression of the breath, fix (it is true) their thoughts on it, but they do not (earnestly) strive for the union with the All-soul. They say that he is in the heart itself; some of them seek for deliverance, considering that no meditation is required¹³, others that the union must be brought about by performing the religious acts as they are described. For these

⁶ From the toes to the knees, from the knees to the anus, from the anus to the heart, from the heart to the palate, from the palate to the place between the eye-brows.

⁷ *nītvā . . ākarṣaṇam* : “having attracted” (?). The whole sentence is far from clear to me.

⁸ Reading with the Bhāṣya *devatākāram* (not *devatāgāram*).

⁹ This rests on the well-known passage of the Bṛhad-āraṇyaka-upaniṣad (ŚBr. XIV. 5. 4. 5) : *ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ*.—Why these yogins are designated as *asambhakta* escapes me.

¹⁰ I am unable to translate the following passage.

¹¹ *upadeśagūhanārtham*, the Bhāṣya explains : *upadeśa iti mantrāṇām upadeśaḥ ; tasya gūhana(m) prakāśanam, tadartham ūpadeśagūhanārtham*. But how can *gūhana* signify *prakāśana* ?

¹² Or : “party,” “thesis” ; *pakṣo mataḥ*, the Bhāṣya.

¹³ But only *devatārcana*, Bhāṣya.

beasts of Visaragas there is (only) deliverance in subsequent forms of existence, not in this present one. He who longs for deliverance in this (present) existence should not follow the doctrine of the Visaragas¹⁴.

Having made enter his mind into Brahman, which is endowed with the qualities (of *sattva*, *rajas*, *tamas*), he should then constantly endeavour to seek the Brahman, which is devoid of the qualities, thus it is declared (in holy scripture).

End of the eighth Praśna.

¹⁴ It is of great interest to identificate these Visaragas. To which sect do they belong ?

NINTH BOOK.

Praśna IX, Khaṇḍa 1.

(The undertaking the order of a hermit: the śrāmaṇaka-fire.)

Now (we shall explain) the rules for the śrāmaṇaka-fire of a hermit¹.

When a householder who has performed the sacrifice of soma, beholds his son and his son's son, he should establish his son, his son's son and so on (after having made them marry) in his house, he should shave his hair off (except his top-lock and his eye-brows), perform the prājāpatya-kṛcchra-penance and go forth. In spring, during the bright half of the moon and under an auspicious nakṣatra, he goes out to take his abode in the woods together with his wife. On the preceding day, having bathed, and, having formulated his resolve (to accept the order of a hermit), he should fast after having drunk a decoction of kuśa-grass. Having finished his sacrifice in the fire for domestic worship, he should make it enter into his fire-drill with the mantra: "This is thy place of origin"². Then, having collected according to the rite of the full-moon and new-moon sacrifice, the darbha-grass and the other objects that are required, he brings together, in the manner as described formerly³, the grass-bunches for strewing around the fire, the pegs, the fuel-sticks, (and further) a staff of bamboo, a sacred string, a

¹ Cp. VIII. 6, where the rite of establishing this fire has been treated.

² Cp. note 18 on I. 9.

³ Cp. I. 8.

water-pot, a garment of bark and so on. In the manner as described formerly ⁴, he should prepare the place of the (śrāmaṇaka)-fire. On the next day he churns fire with the Vaiśvānara-hymn ⁵, enkindles it, deposits it (on the agnikunḍa) with the two mantras: "Agni, come hither" ⁶ and "Ascend, o Jātavedas" ⁷, and sacrifices, in the manner as formerly described ⁸, the āghāra in the śrāmaṇaka-fire. Then, having made obeisance to the fire and having poured water around it, he should sacrifice the five prāyaścitta-libations with the mantras: "O Agni prāyaścitta, thou" ⁹ and sprinkle himself with the mantras: "Ye waters are wonderful," "Golden of colour," "The purifying, heavenly one" ¹⁰ and, then, perform the chief libations to Brahman, to Viṣṇu, the five to Varuṇa, ending with those with the vyāhṛtis.

⁴ Cp. VIII. 6.

⁵ Cp. note 15 on I. 21.

⁶ See T.Br. III. 5.2.1.

⁷ See note 17 on I. 9.

⁸ Cp. note 14 on III. 4.

⁹ Cp. notes 20-22 on I. 3.

Praśna IX, Khaṇḍa 2.

(The undertaking the order of a hermit, continued.)

To the west of the fire he now should lay down two darbha-grass-stalks with their tips to the east, above ¹ these a stone, and put the great toe of his right foot upon this stone, with the mantra: "This desirable glory of Savitr" ². Having put on, with the mantra: "On the impulse of the God Savitr" ³, a garment of bark or a goat's hide or a tattered cloth, he takes ⁴, as formerly ⁵, the girdle and so on, three sacred strings, and, as upper garment, the hide of a black antelope. Having sipped water, and, with the mantra: "Happily, O God Savitr," ⁶ having circumambulated the fire sunwise and made obeisance to it, he should be seated. Then he should with the mantra: "For bliss may the Goddesses" ⁷ sprinkle (water) on his head ⁸, sacrifice with the Jaya-the Abhyātāna- and the Rāṣṭrabhṛt formulæ ⁹, and with the vyāhṛtis, and partake of the rest of the clarified butter with the mantra for restraining the breath ¹⁰. Having, with the mantra: "At every

¹ *ūrdhve* as prep. with accusative equal to *upari*.

² See TS. I. 5. 6. m.

³ Cp. note 5 on II. 14.

⁴ *ādadāti* must mean *ādatte*, cp. note 9 on IX. 3. The Bhasya: *svayam eva grhītvā dharet*.

⁵ Cp. II. 5, end.

⁶ Cp. note 16 on II. 6.

⁷ Cp. note 18 ib.

⁸ Note the construction *svamūrdhani prokṣya*.

⁹ Cp. notes 4-6 on I. 16-18.

¹⁰ Cp. II. 4, third alinea.

pursuit" ¹¹, twice sipped water, he should, with the mantra: "A hundred autumns" ¹², make obeisance to the sun and, with the mantra: "To him who comes we have come" ¹⁴, make *pradakṣiṇam* to it ¹³. With the mantra: "A giver of royal power art thou" ¹⁵, he should take the bunch of grass (on which he has been seated) with the tips turned upwards. He now mutters the verse addressed to Savitr first by verse-quarters in the following manner: *om bhūs tat savitur vareṇyam; om bhuvo bhargo devasya dhīmahi; om suvar dhiyo yo naḥ pracodayāt*; then by half-verses: *om bhūr bhuvas tat savitur vareṇyam bhargo devasya dhīmahi; om suvar dhiyo yo naḥ pracodayāt*, and, finally, the whole verse undivided: *om bhūr bhuvaḥ suvas tat savitur vareṇyam bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt*. Then, he should enter the order of life in the woods and formulate his intention to live according to the rules for the Veda-student ¹⁶.

¹¹ Cp. note 21 on II. 6.

¹² Cp. note 22 ib.

¹³ This means that he himself must make a turn sunwise, cp. II. 6, end of first alinea.

¹⁴ Cp. note 23 on II. 6.

¹⁵ Cp. note 17 ib.

¹⁶ Principally, to abstain from sexual intercourse.

Praśna IX, Khaṇḍa 3.

(The undertaking the order of a hermit, continued.)

His wife should live equally according to these rules. After he himself has circumambulated the fire sunwise, he offers with clarified butter the oblations to Prajāpati ¹, those destined for Dhātr ¹, the two *mindās* ², the *vicchinna* ², then to Indra ³, to the All-gods ⁴, to Viṣṇu ⁵, to Brahman ⁶, those with the mantras: "Of Viṣṇu I will proclaim" ⁷, then, with the Prajāpati-hymn ⁸, i.e. those mantras that accompany the undertaking of the Prajāpati-observance. Then, having again sacrificed the principal libations, he undertakes the observances that are connected with the study of that part of the Veda which is dedicated to Prajāpati.

¹ Cp. I. 16-18.

² Cp. I. 19 (notes 3 and 7).

³ Cp. note 15 on III. 17.

⁴ Cp. note 5 ib.

⁵ Cp. note 6 ib.

⁶ Cp. note 8 ib.

⁷ Cp. note 23 on I. 4.

⁸ According to the Bhāṣya the chapters mentioned in note 17 and foll. on I. 4 are meant.

⁸ Cp. II. 9 last alinea.

Then he arises and seizes⁹, with the two mantras: “At the impulse of the god Savitr I seize thee with the arms of the Aśvins, with the hands of Pūṣan” and “My staff, which has fallen down”¹⁰ a double staff¹¹ of bamboo, not crooked, which should contain either five or seven or nine knots, or be so long as to reach up to the upper part of his head. With the mantra: “With the light wherewith the gods went upward”¹², he takes the two vessels: the water-vessel and the one destined for taking the clay (to cleanse the body), and, in the way as formerly described¹³, the two shoes and the parasol. Having enkindled his fires, the gārhapatya and the other ones, he performs the agnihotra, sacrifices into the āhavanīya-fire the oblations to Prajāpati and those with the hymn addressed to Viṣṇu and then into each of the fires with the mantras: “To Agni, *svāhā*.” “To Soma, *svāhā*.” “To Viṣṇu, *svāhā*.” Thereupon he makes his fires enter the fire-drill.

In a wood, on a mountain, on a lonely spot or at the bank of a river previously¹⁴ having made his wood-dwelling, he should in the known manner¹⁵ prepare the kuṇḍas for his fires. Taking along his fires together with his wife, he resorts to his dwelling in the wood, provided with all the requisites as the vessels and so on (for establishing these fires on the now prepared kuṇḍas).

⁹ Again *ādadāti* equal to *ādatte*, cp. note 4 on IX. 2.

¹⁰ Cp. note 20 on II. 15.

¹¹ Two sticks of bamboo bound together by a rope, cp. the triple staff of VIII. 9 (note 4).

¹² See T.S.V. 7.2. c.

¹³ With the same mantras as in II. 15.

¹⁴ *prakalpya*.

¹⁵ *yathoktam* (n.b. not *pūrvavat* here!) refers obviously (so the Bhāṣya) to the opening chapters of the śrauta-sūtra.

Praśna IX, Khaṇḍa 4a.

(The undertaking of the order of a hermit, continued.)

Having on the spot destined for the establishment (of the fire), which he has sprinkled with water and dug up, drawn the six lines¹, and, having laid on it a fragment of gold or² some rice-corns, he should put down on it his śrāmaṇaka-fire³. Then, he collects the requisites (for

¹ Cp. I. 9 and VIII. 6.

² *caśabdo 'tra vikalpe*, the Bhāṣya.

³ *Viz.* his former *aupāsanāgni*, which, as *śrāmaṇakāgni*, along with the other fires, has entered into his fire-drill.

the establishment of his śrauta-fires) : those that are gathered from the earth ⁴—(and, in this case, all of them must be taken) from the woods—those that come from the trees ⁵ (to be taken equally from the woods), (and, further for this special occasion) : clay dug up by a crab (when this animal makes a hole in the ground), hemp ⁶, old darbha-grass, a bunch of wool (taken from between the horns of a ram), a plakṣa-branch with its leaves, a tuft of sugandhi-grass, bdellion, fragments of gold and a sun-stone. Having chosen as his priests other hermits, he produces the fire by churning, establishes (after having put the above enumerated requisites on the place for the fire) either his three or his five fires : the gārhapatya and the others, in the same sequence (as he had formerly while he was still a householder) established them, performs in each of them the two oblations (of the agnihotra), and, further on, constantly offers these twice a day with products of the forest.

⁴ Cp. śrs. I. 7 ; they are the following seven : *sikatā, ūṣa, ākhūddhṛta, valmīka, vapā, sūda, varāhoddhṛta, śarkara*.

⁵ The eight sticks of *palāśa, udumbara, aśvattha, śamī, vikaṅkata, aśanihata, puṣkaraparna, muñjakulāya*.

⁶ Reading and translation uncertain ; the printed text of Trivandrum and the Mysore ms. read : *kulīroddhatān cīrṇān*, the text of the Kumbakonam-edition : *kulīroddhatāñ chaṇām*. To this last reading points the Bhaṣya : *karkatēnoddhṛtā svanilayārthaṃ bhūkhananoddhṛtān* (read, °dhṛtām) *mṛdam śaṇān śanākhyān*. Perhaps we ought to restore *śīrṇān* and to combine this with the following word °darbhān.

Praśna IX, Khanda 4b.

(The mode of living and the obligations of a hermit ⁷.)

A muni, who has taken the order of a hermit, practises the ten observances dependent on external conditions (*niyama*) : bathing, cleanness, study, ascese, bestowing gifts, sacrificing, fasting, restraining the carnal lusts, keeping the observances, maintaining silence, and the following ten dependent on internal conditions (*yama*) : truthfulness, mildness, sincerity, forbearance, self-command, friendliness, propitiousness, softness, abstaining from killing, and sweetness ⁸. With devotion meditating upon Viṣṇu, not omitting twice a day the agnihotra (in his śrauta-fires)

⁷ Bhaṣya : *samprati niyamādi vānaprasthadharmān āha*.

⁸ Here is a difference as against the ordinary *niyamas* and *yamas*, cp. note 2 on VIII. 10. Yājñavalkya III. 313, 314 agrees partially with the Vaikhānasa-text

and the sacrifice in the śrāmaṇaka-fire⁹, abstaining from eatables from the village but taking as his constant food wild herbs, fruits, roots or pot-herbs, and gathering them, with the mantra : “ Conceal, *bhūh*; conceal, *bhuvah*; conceal, *svah*; conceal, *bhūr bhuvah svah* ”¹⁰, he himself or his wife cooks at afternoon not steeped food¹¹ which is fit for sacrifice (*viz.* without salt or pungent substances). After the Vaiśvadeva (which he performs with this food) he feeds the guests that may come to him and himself eats moderately¹².

⁹ As described VIII. 6.

¹⁰ See Taitt. ār. I. 31. 4 (११) The meaning of *tiródhā* is uncertain; perhaps *tiró dhāh*.

¹¹ Reading and translation doubtful: *āsrāvitam* the printed texts (of which the Kumbakonam-edition puts the long *a* into brackets, reading *asrā*^o) and the Ms. of Mysore; the Bhāṣya reads *asrāvitam* and explains *asvinnam*.

¹² “ Sixteen mouthfuls and so on,” the Bhāṣya.

Praśna IX, Khaṇḍa 5.

(The mode of living and the obligations of a hermit, continued.)

At night he should not eat. Having strewn darbha-grass or straw or leaves he should, keeping his vow (of abstinence), lie down separated from his wife, who also keeps her vow. She attends to him and he should not approach her but desireless look upon her as on his mother, abstaining from intercourse and subduing his senses. He should perform in due order the sacrifices of full and new-moon, the cāturmasyas¹, the nakṣatreṣṭi² and the sacrifice of the new fruits³ with wild herbs, in the manner as described formerly⁴. Sustaining his life by means of

¹ On the form *cāturmāsyam* cp. note 28 on I. 1.

² With *nakṣatreṣṭi* must be meant the śrauta-sacrifice described in TBr. III. 1.4. sqq., cp. Baudh. śrs. XXVIII. 3—4.

³ Here the *āgrayaneṣṭi* may be either the śrauta-sacrifice or the one described above, at IV. 2. On the whole passage cp. Manu VI. 9—11 :

vaitānikam ca juhuyād agnihotram yathāvidhi |

darśam askandayan parva purnamāsam ca yogatah || 9 ||

rkṣeṣṭyāgrayanam caiva cāturmāsyāni cāharet |

vāsantaśāradaśr madhyair munyannaiḥ svayamāhṛtaiḥ, 11 |

puroḍāśāṃś caruṃś caiva vidhivan nirvapet prthak ||

⁴ *pūrvavat* cannot refer to the sacrifices here mentioned, because the śrauta-sūtra follows after the Gṛhya- and Dharmasūtra. Probably it refers to the manner in which the sacrificial substances are gathered (end of preceding Khaṇḍa).

roots, fruits, leaves or flowers, that ripen each at its own time and, then, spontaneously break off⁵, he should in constant continuation perform higher combinations of mortification⁶, choice by their fruit in results.

Or (*viz.* if he does not like or is not able to keep all his fires) he may, if he is one who had established his sacred fires (during the time of his householdship), make enter all his fires into his fire-drill, put together (on the śrāmaṇaka-hearth) all the requisites both those from the earth and those from the trees⁷, with the mantras used at this occasion, then, churn the fire and, then, according to this rite and according to the rite of establishing the (sacred śrauta-) fires, with all the mantras establish his śrāmaṇaka-fire on the hearth of his sabhya-fire⁸, and take (this fire with him into the wood). For the śrāmaṇaka-fire is (only) a modification of the sabhya-fire, thus they say.

He who intends to resort to the forest without his wife should sacrifice in the fire after the manner of a bhikṣu (an ascet)⁹, he should throw (into the fire) his fire-drill and so on and his utensils used at the sacrifice, he should commit his wife to his son¹⁰, make enter in the usual manner his fires into himself and, taking the garment of bark, the sacred string and so on and the vessel for collecting alms, depart without fires and without wife and settle in the wood.

Thereon is based the toiling of various kinds of mortification; therefore Vikhanas calls him (*i.e.* the hermit) as well as his fire by this name of śrāmaṇaka¹¹.

⁵ Cp. Manu VI. 21 :

*puṣpamūlaphalair vāpi kevalair vartayet sadā |
kālapakvaiḥ svayaṃśīrṇair vaikānasamate sthitah ||*

⁶ Cp. Manu VI. 23 : *kramaśo vardhayams tapaḥ.*

⁷ Cp. notes 4 and 5 on IX. 4.

⁸ On this fire see *e.g.* Āp. śrs. V. 4. 7.

⁹ Cp. IX. 7 beginning.

¹⁰ Cp. Manu VI. 3 and Viṣṇudharmaśāstra XCIV. 3 (*putreṣu bhāryāṃ nikṣēpya*).

¹¹ I am not sure I have rendered the exact meaning of this passage.

Praśna IX, Khaṇḍa 6.

(The undertaking of the order of a sannyāsin or ascetic.)

Now, the manner of proceeding of the sannyāsin (*i.e.* the bhikṣu, the ascetic, the religious mendicant).

When he has passed his seventieth year, when he has become old, or is childless or a widower, and when considering birth, death, old age, and so on, he should desire after union (of the individual soul with the All-soul), then (the time has come to become a sannyāsin). Or (if he is not in the above-mentioned circumstances) he may, committing his wife to his son and making enter his mind into the highest soul, undertake the order of a sannyāsin after the period of dwelling in the wood.

Being shaved, and, having bathed according to the rite, he should outside the village perform the prajāpati-penance, collect at forenoon¹ a triple staff, a swing (to support his vessel for collecting alms), a reddish garment dyed with red chalk, a water-bowl, a cloth to strain the drinking-water, a vessel destined for taking the clay (used for cleansing the body) and a vessel to collect alms. Then, he should partake of the three-fold food², fast this night, and on the next day, having bathed at the morning, and having performed the agnihotra and the Vaiśvadeva offerings, prepare and sacrifice a puroḍāśa of twelve kapālas destined for Agni vaiśvānara³. Then, having consecrated the sacrificial butter on the gārhapatya-fire, he pours out in the āhavanīya-fire the two full-ladle-libations⁴ and those with the hymn addressed to Puruṣa, and, then, libations to Agni, to Soma, to Dhruva, to Dhruvakaraṇa, to Paramātman and to Nārāyaṇa, each ending with the word *svāhā*.

¹ *sannyāśadināt pūrvasmin divase*, the Bhāṣya.

² Cp. III. 10 middle.

³ Cp. Baudh. dhś. II. 17. 23.

⁴ Cp. I. 19.

Praśna IX, Khaṇḍa 7.

(The undertaking of the order of a sannyāsin, continued.)

Having poured four times with the sruva clarified butter into the juhū, he should sacrifice into all his fires with the words: “*Om svāhā*.” The agnihotra-ladle he throws into the āhavanīya and all the other implements, which are not made of clay or stone, into the gārhapatya. If he is a householder who had not established his sacred fires, he should, after having poured the libations into his fire for domestic worship and, if he is a hermit, into his śrāmaṇaka-fire, throw his implements into these fires. Having muttered the verse addressed to Savitr by quarter-verses, by half-verses and, then, the whole of it¹, he enters with the

¹ Cp. IX. 2, end.

words: "I enter into the order of the ascetics" into this order. Standing on the vedi he should, with the mantra: "By thine sacrificial manifestation, o Agni"², thrice smell at each of his fires (*i.e.* inhale the smoke of them), *viz.* the gārhapatya and other ones and, with the mantras: "Be ye of one mind for us"³, make them enter into himself. Then, he should speak the *praiṣa*⁴: "*Bhūḥ, bhuvah, suvah.* I have resigned," thrice whispered, thrice aloud, drink once with his right hand (some) water, rinse his mouth, repeat the same words and pour out thrice a quantity of water as much as his two hands, held together, can contain. He now takes⁵ the girdle, the four sacred strings, or one single string, the hide of a black antelope and an upper-garment in the manner as described formerly⁶.

² See TBr. II. 5. 8. 8.

³ See TS. I. 3. 7. n—o.

⁴ This word is apparently not used with the usual meaning of "command."

⁵ Here *dadāti* is equal to *ādatte*, cp. note 9 on IX. 3, though the Bhāṣya explains: *ācāryo dadāti. .svayaṃ dhārayet.*

⁶ As at the upanayana, II. 5, end.

Praśna IX, Khaṇḍa 8.

(The undertaking of the order of a sannyāsin, continued.)

With the three mantras: "On the impulse of the god Savitr I seize thee," "My staff which has fallen down"¹, and "Protect me (as) a friend"², he should take the triple staff, with the mantra: "The bright light beyond this firmament"³ the swing, with the mantra: "By which strainer"⁴ the cloth for straining the water, and, with the mantra: "With the light wherewith the gods,"⁵ the water-bowl and the vessel for taking the clay. Having bathed, he should with the aghamarṣaṇa-hymn perform aghamarṣaṇa⁶. Having sipped water, and sixteen times restrained his breath, and a thousand or a hundred times muttered the verse addressed to Savitr, he takes with the same verse the vessel for gathering alms, *viz.* a gourd or a wooden vessel or an earthenware one. With the words: "I satiate" preceded by the seven vyāhrtis,

¹ Cp. note 20 on II. 15.

² *sakhā me gopāyaujah sakhā yo 'sīndrasya vajro 'si vārtraghnaḥ śarma me yacchat pāpaṃ taṃ nivāraya.* The beginning as Baudh. dhś. II. 17. 32, with which passage the following prescriptions of Vaikh. agree.

³ See TS. IV 2. 5. f.

⁴ See TBr. I. 4. 3. 6.

⁵ Cp. note 12 on IX. 3.

⁶ Cp. note 27 on I. 3 and note 5 on VI. 8.

which each are separately preceded by the syllable *om*, he performs the Tarpaṇa for the Deities⁷, whilst standing in the water, and with the word *svadhā* preceded by the first four vyāhṛtis for the Fathers⁸. Then, he should worship the sun with the mantra: "Out of the darkness." Having poured out as much water as will fill his joined hands, he should promise protection to all living beings.

Delighting in the knowledge of the supreme soul, the ascetic, living on alms, keeping the observances dependent on enternal and those on external conditions⁹, subduing his senses, may by concentrated meditation behold the highest soul (i.e. the All-soul).

⁷ Note the construction of *tarpayati* with the dative.

⁸ Exactly as Baudh. dhś. II. 17. 37-38.

⁹ Cp. note 8 on IX. 4.

Praśna IX, Khaṇḍa 9.

(Rules of conduct for all the orders.)

We shall explain the conduct of virtuous men which is in accordance with religious and social law.

He should ease himself on a place on the ground, which he has covered with grass, wearing his upper-garment hanging down from the neck over his breast¹ and his sacred string hanging on his right ear, sitting in squatting posture², at day-time turning his face to the north, at night turning it to the south. He should not void urine and faeces in a river, a cow-pen, on a path, in the shadow (of a tree), on ashes, in water, on kuśa- or darbha-grass. He should not do it whilst beholding a cow, a Brāhmin, water, fire, wind, sun, stars, moon³, (in this case he should cover his head). He should (after he has eased himself) grasp his organ with the left hand, rise up, and, sitting down, in the manner as has been explained, at the side of a water, put some clay twice on his organ, twice on each of his hands, six times on his anus; then he should take water in his hands and cleanse (these parts). His left hand he should then wash ten times and both hands in the same manner with clay and water⁴. In this manner it

¹ *nivṛtin* cp. I. 4, middle.

² *utkaṭikam āsinaḥ*; the usual form is *utkuṭaka*; for the adverbial accusative cp. note 2 on I. 9.

³ Cp. Manu IV, 48:

*vāyvagnivipram ādityam apaḥ paśyaṃs tathaiva gāḥ |
na kadācana kurvita viṇmūtrasya visarjanam ||*

⁴ Here all the other kindred texts differ.

must be done by a Veda-student and a householder; a hermit and an ascetic should perform the double of these acts. At night he should either do the same or the half of what has been prescribed (for the day)⁵. After the (involuntary) emission of semen virile the purifying is to be made in the same manner as after voiding urine; according to some it must take place thrice.—Wearing his sacred string over his left shoulder and beneath his right armpit⁶, his face directed to the east or the north, he sits down on a place different (from that one where he had eased himself), washes as formerly with water and clay his feet and hands, sips water⁷ and then again sips water with the mantra⁸.

⁵ i.e. once cleansing his organ, once each hand, thrice his anus.

⁶ On *sopavītin* cp. note 1 on V. 6.

⁷ Without mantra, cp. I. 2, second alinea.

⁸ Cp. ib. third alinea; with the mantra : *āpaḥ punantu pṛthivīm*.

Praśna IX, Khaṇḍa 10.

(Rules of conduct for all the orders: the sipping of water, etc.)

A Brāhmin should sip water reaching to his stomach, a Kṣatriya reaching to his throat, a Vaiśya reaching to his palate. Having sprinkled himself, and having thrown some water in the direction of the sun, he circumambulates the sun¹. To the left side of water (or) of fire, having restrained his breath, he should mutter thrice the verse addressed to Savitr, preceded each time by the syllable *om* and the seven vyāhrtis² and closing with the *śiras*³. This is the suppression of breath (at this occasion)⁴. If he makes three such suppressions of the breath or a single one, he is purified. If he mutters a hundred times or eight times the verse addressed to Savitr before holding at evening and morning his twilight-devotion, he effaces the sin which he has committed during that night or during that day. A twice-born man who omits his twilight-devotion becomes equal to a Śūdra.

¹ This is the literal translation of *arkam paryeti*; the meaning, however, must be (cp. *pradakṣiṇam ādityasya kurvīta*, IX. 2): “he makes a turn sunwise.”

² Cp. IX. 2.

³ The *śiras*-text is Taitt. Ār. X. 15. 1 : *āpo jyotī raso 'mṛtaṁ brahma*.

⁴ Cp. Baudh. dhā. IV. 1. 28.

(The manner of saluting.)

A Veda-student should salute his Teacher with the words : “I, o venerable Sir,” before which words he must pronounce his own name⁵. After having touched his (own) ears, he salutes him, whilst, crossing his hands, he clasps with his right hand the Teacher’s right foot and with his left hand the Teacher’s left foot, from the knee to the foot, and bowing his head. His Teacher should praise him with the words : “Be long-lived, o gentle one”⁶. Who is devoid of benediction must not be saluted⁷. Mother, Father, Teacher and learned men are daily to be saluted.

⁵ So he must say : “I, so and so, (salute thee), *bhoḥ*”, cp. Āp. dhś. 1. 5. 12 : *asāv aham bhoḥ*. With *saṃkīrtiya* cp. Manu II. 122 : *svam nāma parikīrtayet*.

⁶ Cp. Manu II. 125 : *āyusmān bhava saumyeti vācyaḥ*.

⁷ Cp. Manu II. 126 : *yo na vetīy abhivādasya viprah pratyabhivādanam | nābhivādyah sa viduṣā*.

Praśna IX, Khaṇḍa 11.

(Rules of conduct for all the orders: the manner of saluting, continued.)

Other relations must be saluted (only) when they return from a journey¹. An elder brother, a paternal uncle, a maternal uncle, and a father-in-law must be honoured (i.e. saluted) like the father; a father’s sister, a mother’s sister, the wife of an elder brother and an older sister must be honoured like a mother. Of all these the mother is the most excellent², and the Teacher is the most excellent. The wife of another, if she is young, he should not touch (by clasping his hands around her knees), but he should greet her (by putting his hands before her) on the ground. By saluting those who must be saluted, long life, knowledge, strength, health and prosperity are reached³.—A sacred string, a girdle, a hide of the black antelope and a staff, which have been used by another, he should not wear.

(Subsidiary prescriptions for the study of the Veda: interruption of the study.)

When he has performed the upākarman-ceremony⁴, he should, being pure, studying diligently the Veda after uttering the syllable *om*, interrupt its study on the days of new-moon, of full-moon, on the

¹ Cp. Manu II. 132, second half.

² Cp. Manu II. 133, end.

³ Cp. Manu II. 121 : *āyur vidyā yaśo balam*.

⁴ Cp. II. 12.

fourteenth and on the first and the eighth day in each half-month. The obligatory muttering (of the Gāyatrī-verse and so on) and the obligatory sacrifice (as the agnihotra) are no cause for interruption. When a cat, a mungoose, a frog, a dog, a serpent, an ass, a boar, cattle and so on have passed between⁵ (himself and the Teacher who is instructing him in the Veda), the study must be interrupted one day and night. At the impurity caused by a birth or a decease the study should be interrupted as long (as the period of impurity lasts), on the aṣṭakāś three days⁶, and during a period of three days after the decease of the Teacher.

⁵ Cp. Manu IV. 126.

⁶ Here the word *aṣṭakāś* is used more generally than at IV. 3-4. At *tisrah* probably *rātrih* must be supplied. The three days are the preceding day, the *aṣṭakāś* itself and the subsequent day.

Praśna IX, Khaṇḍa 12.

(Rules of conduct for all the orders: interruption of the study.)

After the death of his Teacher's¹ wife or son, and at the death of a fellow-student, during the sacrifice to men and after a meal partaken at a śrāddha, the interruption should last one day (and equally) if he has neglected to purify himself¹ in calamity or distress. He should not study on a tree, a ship, a conveyance, a bed, nor with outstretched legs², nor whilst easing himself or at the emission of semen virile, nor when there is a corpse in the village, nor when he has eaten forbidden food or has vomited, nor on a cremation-ground. When at morning or evening-twilight thunder is heard³, during an earthquake, when the sky is preternaturally red, when lightning or meteors fall down, when it rains blood, stones or sand, when sun or moon are seized (*i.e.* are eclipsed), he should not study as long as each (of these phenomena) lasts. The Veda accomplishes religious and moral merits in yonder world and in this world, therefore, it must be studied. At the end of the study he utters, after having given it up, the syllable *om*. Having put into ordinary fire the two fuel-sticks

¹ *aprāyatya* occurs only Āp. dhṣ. I. 11. 25.

² Cp. Vas. dhṣ. XIII. 23.

³ *sandhyāstanite* (cp. Vas. dhṣ. XIII. 9) is, correctly, read and explained by the Bhāṣya; *sandhyāśtamite* all the other sources.

he should, maintaining silence, partake of the begged food⁴, which procures intelligence and which is pure.

(The close of the annual study⁵.)

In the month of Pauṣa or Māgha he should leave the village and, having as formerly near a water (a river, etc.) performed the oblations on the occasion of the finishing of the observance, he should give up the study and, having mastered by studying during the bright half of the moon the Veda itself, and, during the waning half of the moon, the auxiliaries of the Veda⁶, the whole of it up to the end, he should give a fee to his Teacher and become a student who is returned (a Snātaka).

⁴ Cp. I. 8.

⁵ What now follows is an appendix to II. 12, where the *adhyayanotsarga* had not been described.

⁶ Cp. Manu VI. 98 : *ata ūrdhvaṃ tu chandāṃsi śukleṣu niyataḥ paṭhet | vedāṅgāni ca sarvāṇi kṛṣṇapakṣeṣu sampāṭhet.*

Praśna IX, Khaṇḍa 13.

(The rite at midday¹.)

At midday, having washed his feet and hands in clean water with clay and water and, after having sipped water, having cleansed his limbs, he should dive into the water, with the mantra : “May the Earth purify the waters”². When he has (again) sipped water, he should make obeisance to Viṣṇu, with the mantras addressed to this god³, and to Varuṇa, with the mantra : “I take refuge with gold-horned Varuṇa”⁴, then with the aghamarṣaṇa-hymn perform aghamarṣaṇa⁵, and bathe, with the mantra : “There are the waters, the blessed”⁶. Members of all the four orders perform⁷ the obligatory bath according to the rules formerly prescribed, and, then, the bath which is undertaken in view of the fulfilment of a special wish and the occasional bath⁸. Having covered himself with the washed garment, having sipped water as formerly, and having sprinkled himself, he should either sitting or

¹ This chapter is an appendix to I. 3, third alinea. ² Cp. note 6 on I. 3.

³ Cp. note 1 on I. 5.

⁴ Cp. note 5 on I. 3.

⁵ Cp. note 27 on I. 3.

⁶ Cp. note 7 on I. 3.

⁷ Reading *eva* instead of *evam*.

⁸ For the *naimittika snāna* cp. I. 3 (second alinea), but the *kāmya* ?

standing ⁹, after having performed the restraining of the breath, mutter the verse addressed to Savitr and adore the sun. Then, he holds the tarpaṇa ¹⁰, with his right hand and with that part of the hand that is sacred to Brahman, to Bhūpati, etc. : with the part of the hand sacred to the gods, to Nārāyaṇa, etc. and to the Kūpya-waters, etc. ¹¹; with the part of the hand sacred to the Ṛṣis, to the Ṛṣis, Viśvāmitra and so on; and with the part of the hand sacred to the Fathers, to the Fathers, etc. When he is going to perform “the sacrifice to Brahman” he should recite as his obligatory pensum of recitation, the Yajussamhitā, as far as he likes, beginning : “For force thee, for strength thee” ¹² (or only) the first three chapters ¹³. As occasional recitation he should recite the (twelve) hymns beginning “Right and truth” ¹⁴. Or he may recite (instead of the Yajussamhitā) the opening parts of each of the four Vedas.

The “sacrifice to Brahman” is the beginning of all sacrifices. Therefore, it should be performed by the twice-born from their initiation on.

(Subsidiary rules for bathing.)

He should bathe in a river, in a sacred descent into a river, in a pond dug by the gods (themselves), or in a common lake ¹⁵.

⁹ Whilst at the morning sandhyā he stands, and at the evening sandhyā he sits (I. 3).

¹⁰ Cp. I. 4.

¹¹ Cp. note 5 on I. 4.

¹² Cp. note 15 on I. 4.

¹³ Note the construction : *yajussamhitām ādyāṃs trīn anuvākān svādhyāyaṃ kurvīta*, cp. note 5 on VI. 2.

¹⁴ Cp. notes 17–28 on I. 4.

¹⁵ Cp. Manu IV. 203.

Prasna IX, Khaṇḍa 14.

(Rules for bathing, continued.)

If he bathes in water belonging to other men, he should, before bathing, take out of it five lumps of clay ¹; if in a well (belonging to others), he should on its brim thrice pour water out with a pitcher (and use this water for bathing) ². He should not bathe if he has not removed (by rinsing the mouth) the remainders (of food, etc.), nor naked; he should not lie down to sleep in these conditions. If he is ill, he must not dive into the water. At the occasional bath of a sick per-

¹ Cp. Viṣṇusmṛti 64. 1 and Yājñ. I. 159.

² Cp. Baudh. dhā. II. 5. 7.

son³ a healthy person should ten or twelve times dive into the water, sip water, and touch the sick one; then he (*viz.* the sick person) becomes pure.

(Rules for eating .)

Twice on a day at the close of the (Vaiśvadeva) sacrifice, having washed his feet and sipped water, he should, standing⁴ on the place where he is going to be seated, with his face directed to the east or to the west, put down the clean vessel (for his food) on a circle which he has besmeared with cowdung on a quadrangle. Having put the food in this vessel he should pay homage to it⁵. Then, he puts on the ground one leg or his two legs (thus sitting down), and, with a pleased face, pours water around (the vessel), at evening with the mantra: "Around thee, the right, I pour the truth", at morning with the mantra: "Around thee, the truth, I pour the right". With the mantra: "Thou art the underlayer of nektar" having drunk cleansed water, and, according to the rule⁶ having performed the (five) sacrifices into the breath, he eats his food without blaming it. When he has eaten, he drinks water, with the mantra: "Thou art the covering of nektar," he sips water and (again) sips water. He does not eat whilst wearing one single garment, nor in lying posture, nor standing, nor without previously having bathed, nor without previously having muttered (the verse addressed to Savitr?) nor without previously performing the (Vaiśvadeva) sacrifice, nor with dry feet⁷, nor with his face directed to the north. He should not eat from a broken vessel, nor eat stale food, nor food which stands on his couch or on his seat or in his lap. He should not drink water from his two hands joined together. He should not eat food that has been touched by those who have not purified themselves after their meal or by unclean persons, or by those who are unclean through a birth or a decease, or by outcastes, or when he dwells in a house where a birth or a decease has occurred.

³ This means probably; "When a sick person must (or wishes to) bathe, but by his illness is prevented to do this and thus could not be purified."

⁴ So (*sthitvā*) the MS. of Mysore and the Bhāṣya, *āsītva* the two printed texts.

⁵ By muttering the food-hymn (the *annasūkta*, cp. note 5 on II. 18) over it.

⁶ Cp. II. 18.

⁷ Previously he must wash his feet.

Praśna IX, Khaṇḍa 15.

(Rules for eating , continued .)

Sesamum, barley-meal, sour coagulated milk and roasted grain must not be eaten at night. Stale food may be eaten after melted butter or sour coagulated milk has been poured on it¹. Food in which a worm, a hair, or an insect is found, food that has been smelled at by a cow or from which a bird has eaten, becomes pure when it has been sprinkled with water mixed with ashes. When a great quantity of food has been spoiled by a dog, a crow, and so on, he may partake of it, after he has taken from it a portion as big as a man may eat, removed this portion, sprinkled the food, repeating the chapter beginning: "The purifying, heavenly one"², with water mixed with ashes, and touched it with a burning straw. He should avoid the milk which a cow gives during the first ten days after calving and, under any circumstances, the milk of female one-hoofed animals and camels, further, he should avoid onions, mushrooms, garlic, leeks, vegetables that are grown on ordure, and fish and meat not named (in the śāstras)³. Meat left over from a sacrifice may be consumed. Food that has been touched by a woman in her courses, food that has been touched by Śūdras or Anulomas⁴ and food that has been prepared or given by such persons, he should avoid. But one who is hungry may accept the raw food of Śūdras and Anulomas who live according to the law prescribed for them. Even if he is hungry he should sedulously avoid the raw or cooked food offered to him by all Pratilomas, Antarālas and Vrātyas⁴. Food defiled by their touch, even if it is cooked by others, he gives up⁵.

Performing constantly the religious acts prescribed by śruti and smṛti, he fulfils in due order his dharma by his thoughts, his words, and the deeds of his hands.

End of the ninth Praśna.

¹ Cp. Manu V. 24.

² Cp. note 22 on I. 3.

³ Cp. Manu V. 5.—The text of the last sentence is uncertain. The Kumb. edition: *viḍjam anuktaṃ*, and cp. the Bhāṣya, where *viḍjā* is explained as *viḍvarāham*, "a village-hog." The Vienna MS.: *°laśunakṛcchanaviḍjam abandham anuktaṃ*, the Mysore MS.: *°viḍdamabandham anuktaṃ*, the Trivandrum ed.: *viḍ (jam ? sam) bandham anuktaṃ*. Of this word *abandha* the Bhāṣya has no trace.

⁴ Cp. X. 11.

⁵ Translation not certain.

TENTH BOOK.

Praśna X, Khaṇḍa 1.

(General rules of conduct for a householder.)

He who has taken the order of a householder should wear two sacred strings, a staff of bamboo and a water-vessel. When he has bathed he should, together with his wife, perform at the house-fire (*i.e.* his fire for domestic worship) his house-worship and at his sacred fires the acts prescribed by the śruti. At evening he should, at the close of the (Vaiśvadeva-) sacrifice, entertain with food the guests that visit him, then himself eat moderately and couch with his wife. He sleeps not with wet feet nor with his head directed to the north-west. He should have intercourse with his own wife during the nights of her season. He should avoid approaching her during the three nights of her menstruation and sitting or lying down with her. He should not cohabit with the wife of another man: through visiting another man's wife the normal duration of his life, his prosperity and his pre-eminence resulting from sacred knowledge are ruined. He does not eat together with his wife, he should not look at her while she eats¹, yawns¹, or when she is naked. He avoids speaking falsely: there is no greater evil than untruthfulness, no higher merit than truthfulness. He should live causing no pain to², and being intent on the welfare of all living beings. He should possess only undefiled possessions, have enough to fill a granary, or a store filling a grain-jar, or make no provision for the morrow³. A twice-born man should not touch outcastes and persons born from a low caste. He should not look at the sun at its rise and setting. He should pass by an idol, a Teacher, a Brāhmin, clarified butter, sweet milk, sour coagulated milk, clay, water, fuel-sticks, darbha-grass, a fire and a tree, turning his right hand towards them⁴.

¹ Cp. Manu IV. 43.² Cp. Manu IV. 2 (*adroheṇaiva . . . jīvet.*)³ Cp. Manu IV. 7.⁴ Cp. Manu IV. 39, Yājñ. I. 133.*Praśna X, Khaṇḍa 2.*

(Forbidden things and acts.)

He must give the way to a Snātaka, a king, a Teacher, an older person¹, an ill person, one who carries a load and a pregnant woman.

¹ Reading *jyeṣṭha*.

Roads are purified by the wind and the rays of the sun. He should not use the seat and bed of another man, if they are not given to him. If he uses them without their being given to him, a fourth part of his own merits leaves him. He should not wear garments, garlands, shoes and an umbrella that have been used by other men. He should not warm his foot at the fire. He should not blow on the fire with his mouth, not touch it with his feet, nor put it below his feet². He should not throw fire or water into the fire; nor throw into a temple, into fire or into water: urine, faeces, pus, blood, semen virile, mucus, remnants of food and substances for rubbing the members of the body. At a naked wife of another man and at urine and faeces he should not look. When he has not purified himself after a meal he should not look at an idol, at the sun, the moon, the planets, the nakṣatras or the (other) stars. He should not step on the shadow of an idol, of a Teacher, of a Snātaka, of one who has been initiated to the performance of a sacrifice of soma, of a king, of a cow or of his seniors³. He should not show to another⁴ a rainbow nor pronounce its name. A sleeping person he should not wake. Alone he should not go on a voyage. He should not check a cow that grazes on the field of another man nor a suckling calf, nor announce (this fact). He should not wear old or dirty clothes.

² Cp. Manu IX. 54: *na cainam pādataḥ kuryāt*.

³ Cp. Mānu IV. 130.

⁴ Note the dative with *darśayati*, cp. Speyer, Sanskrit Syntax § 51.

Prśana X, Khaṇḍa 3.

(F o r b i d d e n a c t s ; p u r i f i c a t i o n .)

He should avoid playing with dice, the smoke rising from a burning corpse, and the morning-sunshine. He should not step on hair of the head, hair of the body, chaff, coals, pot-sherds, bones, urine and faeces, pus, blood, semen virile, mucus and remnants of food. When one of his limbs has been besmeared with a foul substance he should so long cleanse it with clay and water that there is no longer fear for its stain and (foul) smell¹. With outcastes, people of low caste, fools, unjust people and enemies he should not dwell together. If he is impure

¹ *yāvat tallepagaṇḍhamanaśśaṅkā na syāt*; on *manaśśaṅkā* cp. note 1 on I. 3, and on the whole cp. Manu V. 126:

yāvan nāpaity amedhyōktād gandho lepaś ca tatkrtaḥ |
tāvan mṛd vāri cādeyaṃ sarvāsu dravyaśuddhiṣu ||

by not having purified himself after a meal or if he is otherwise impure, he should not touch an idol, a cow, or a Brāhmin or a fire². He should not despise or blame the gods, the Vedas, the king, his Teacher, his parents or learned Brāhmins. He who despises or blames them, perishes. He should not contemn or beat any being. He should not have quarrels with his Teacher, his parents, their father and so on, his brothers, his father's brother, his maternal uncle, his ācārya, or his priests at a Śrauta-sacrifice, and so on³.

Among all the modes of purification applied by man, purity in the acquisition of wealth, purification of woman, and that of food may be considered as the best. Of objects, jewels and ornaments made of gold or silver are purified by water or by holding them over the fire. Objects of copper, pewter, lead, iron and the like must be cleansed by acid water, objects made of wood and ivory by planing or washing them, the sacrificial vessels by rubbing them with the right hand or by rinsing them with water.

² Cp. Manu IV. 142.

³ Cp. Manu IV. 180.

Praśna X, Khaṇḍa 4.

(Purification, continued.)

Objects of leather, a large quantity of cloth and of vegetables, roots and fruits he sprinkles (to purify them) with water, a small quantity of these he should wash¹. Clarified butter and the like he should purify by a "strainer" and, then, hold a burning straw over it². Silken and woollen stuffs he should cleanse with alkaline earth³; *aṃśupaṭṭas* with Bel-fruit⁴; shells, oyster-pearls and cow-horns with mustard mixed with water; earthenware objects by baking them again⁵; a house by sweeping and smearing⁶ (with cowdung) and with water-sprinkling; the ground by digging, by filling it up with other clay, by cows-staying (on it during a night and a day) and so on, and by sweeping and so on. Water on the ground (sufficient in quantity) in order to slake the thirst of a cow, is pure if it is devoid of any noxious quality. Pure (of itself) is that what has been commended (as pure)

¹ Cp. Manu V. 118, 119.

² On *darśayati* cp. note 17 on I. 12 and note 1 on I. 21.

³ If we read *ūśair*, but the reading is uncertain.

⁴ Cp. Manu V. 120.

⁵ Cp. ib. 122. d.

⁶ Cp. ib. 122. c.

by the word (of a Brāhmin), what has been washed by water, and that on which no taint is visible. Always pure is the mouth of a woman, the hand of an artisan and the vendable commodity exposed for sale. The fruit left over by a bird is unblamable. The object upon which a gnat or a fly (i.e. a bee) have rested and the marks left by them are not censurable. What has been in contact with the wind, the fire and the rays of the sun becomes pure. In case of a sick person, a child and the kitchen, purifying is not to be taken into consideration⁷, it should be (effectuated) as far as possible⁷. A big stretch of water is not censurable because of urine and faeces (that have been thrown into it). When another person while sipping water lets fall some drops on the ground and these dart upwards so as to fall on the feet of him who offered the water for sipping, the last mentioned person is not rendered impure by them⁸.

⁷ The purport of this sentence is not clear to me.

⁸ Reading *ācāmayan nāśuciḥ syāt*, and cp. Manu V. 142, Vas. III. 42.

Praśna X, Khaṇḍa 5.

(General rules of conduct for a hermit.)

The hermit, performing his obligatory recitation of the Veda, should take the kuśa-grass, the fuel and so on for his fire-worship and the vegetables, fruits and so on for his food from a clean place¹. He should avoid what is subservient to others, what is left aside by others, and cow's milk produced on an unclean place. He steps not on ploughed ground. He should not make provision of corn and store of riches. He should not put on an (upper-)garment. Where honey is prescribed (for other persons) he should take water, and instead of meal a (mess) of flour. Against all creatures compassionate, impartial, forbearing, honest, free from envy, indifferent to pleasure, speaking auspicious words, avoiding jealousy and niggardliness, shunning fishes and so on, gnats² and bulbs, roots, fruits and vegetables which are grown on a ground which has been ploughed by a plough, wearing matted hair and his beard, the hairs on his body and his nails (unclipped), bathing at the three times of day³, sleeping on the bare ground³, he should prepare his sacrificial messes and cakes from the

¹ Literally : "grown on a c. p."

² Must this word be corrupt ?

³ Cp. Manu VI. 24, 26.

products of the wood⁴. Onions and such like, exudation from trees, white egg-plants, *sunīṣaṇṇaka* (*marsilea quadrifolia*), *śleṣmātaka* (*cordia myxa*), *vrajakali*, *citraka* (*plumbago zeilanica*), *śigru* (horse-radish tree), *bhūstrṇa*⁵ (*andropogon schoenanthus*), *kovidāra* (*baubinia variegata*) and *mūlaka* (*moringa pterygosperma*) he avoids. All meat is for a muni equal to cow's flesh, sour gruel made of the fermentation of rice-water (for him) is equal to arak⁶. In the month of Āśvayuja he throws away his formerly collected food and his former garments⁷. Devoting himself to meditation, he practises according to the Veda and the Vedānta bodily mortification. Without his wife, without his fires, a bachelor⁸, without a house, dwelling at the root of a tree, he begs his food among hermits or at the houses of householders and eats, in the manner of an ascetic, at the side of a stream and out of a clean leaf, so much food as is sufficient to support life⁹. Emaciating his body he should successively practise harder and harder ascetism.

⁴ Cp. Manu VI. 11.

⁵ Cp. Manu VI. 14: *varjayet....bhūstrṇam śigrukam caiva śleṣmāntakaphalūni ca*.

⁶ And so he should not partake of these.

⁷ Cp. Manu VI. 15: *tyajed āśvayuje māsi munyannam pūrvasaṃcitam | jīrṇāni caiva vāsāṃsi*; cp. also the Vāḷakhilyas of VIII. 7.

⁸ Properly *adāra* is the same as *apatnīka*.

⁹ Cp. Manu VI. 25-27.

Praśna X, Khaṇḍa 6.

(General rules of conduct for the ascetic.)

The ascetic should, after his bath, constantly satiate with the syllable *om* the All-soul¹, and, with the same syllable, make obeisance to him. He should perform his twilight-devotion after having restrained, at least six times, his breath, and after having recited a hundred times, at least, the verse addressed to Savitr. He should rinse his mouth with water, which he has purified by means of his straining cloth². He should, constantly wearing the reddish garment, give up all (possession), abstain from sexual intercourse and practise the prescriptions of not stealing and the others. Without a companion, without his fires³, without a house, without stores of provision, indifferent to

¹ Apparently he must pour out some water with the words: "om, I satiate (*tarpayāmi*) the All-soul."

² Cp. IX. 8, beg.

³ Cp. Manu VI. 43.

honour and contempt, avoiding quarrel, anger, greed, infatuation and untruth, he should dwell outside the village on a lonely place, in a small cell, in a temple or at the root of a tree. Except at the cāturmāsya ⁴, he should abide not longer than one day in the same place. At the cāturmāsya, during the rainy season ⁵ he may dwell in one place ⁶. Having fixed his reddish (upper) garment, his straining-cloth and so on on his triple staff ⁷, and holding (this staff) with his left hand at his neck (*i.e.* on his left shoulder near the neck), and having taken in his right hand his bowl for gathering alms, he should go to beg once a day at the houses of undefiled Brāhmins, at the close of the Vaiśvadeva-offering. He should put down his foot whilst fixing his looks on the ground and removing any living creature ⁸. Standing with his face turned downwards he should beg to obtain alms.

⁴ Probably the four-monthly period between two cāturmāsya is meant, here the four months from Āṣāḍha up to Kārttika.

⁵ Some of the mss. insert " and the autumn."

⁶ Cp. Gaut. dhṣ. III. 13: *dhruvaśīlo varṣūsu*. A similar custom prevailed (and prevails) amongst the Buddhists.

⁷ Cp. note 4 on VIII. 9.

⁸ Cp. Manu VI. 68:

saṃrakteṇārtham jantūnāṃ rātāv ahani vā sadā |
śarīrasyātyaye caiva samīkṣya vasudhāṃ caret. ||

Praśna X, Khaṇḍa 7.

(General rules of conduct for the ascetic, continued.)

He should stand (begging for alms) only as long as the time required for the milking of the cows lasts, or as long as the half of this time, and then go forth. Even when he obtains nothing and when he is despised, he should not be sorry, nor rejoice when he obtains anything and is honoured. He should move neither quickly nor slowly. Except at the time of gathering alms he must not enter the house of other people. In order to obtain alms he should not go farther than a *koss* ¹. When he has obtained alms he should with washed hands and feet at the side of water (*i.e.* near a stream, a lake, etc.), sip water and, then, with the mantra: "Upwards thee, Jātavedas" ² give a parcel of the begged food to the sun, with the mantras: "Here the gods" ³ etc., to

¹ A *krośa* or fourth part of a *yojana*.

² See TS. I. 2. 8. g.

³ Cp. note 1 on I. 5.

Viṣṇu, and, with the mantras : “ The Brahman, being born ” ⁴ etc., to Brahman, and, then, throw down a bali-offering to all the beings. Having after the manner of the sacrifice into the breath ⁵, formulated his intention of offering to the All-soul, he should eat only as much as is necessary to support his life, or eight mouthfuls. If he wishes, he may abstain from feeding himself. Having drunk water that has been strained by the cloth he should, after having sipped water, again sip water. He should not utter reproach or blame, leave his relations and kinsmen. He should not make mention of the reputation of his family, nor of his ascetism and learning. Having given up company, maintaining the paramount and minor observances ⁶, speaking what is welcome and true, not inimical against any creature, unmoved, delighting always in the supreme Spirit, striving after meditation, considering Nārāyaṇa (i.e. Viṣṇu) as the highest Brahman, he should fix his attention, (and in this manner) he reaches the indestructible highest Brahman ; for it is declared in sacred texts : “ Nārāyaṇa is the highest Brahman ” ⁷.

⁴ Cp. note 9 on II. 2.

⁵ Cp. II. 18.

⁶ Cp. note 8 on IX. 4.

⁷ Cp. Taitt. ār. X. 11. 1 (page 824 of the Calcutta edition).

Praśna X, Khaṇḍa 8.

(F u n e r a l r i t e s o f a n a s c e t i c : a S a n n y ā s i n ¹ .)

The dead body of a Sannyāsin who had not established his sacred fires, is taken by his son or another person, after it has been deposited on grass-stalks, through the help of pure Brāhmins or by means of a support ; it is laid down near a stream which flows into the sea or on the shore ² ; (in the neighbourhood) he digs in a sandy place a pit so deep that the corpse cannot be touched by jackals and suchlike animals. Having bathed it with the Gāyatrī-verse, and having laid it with this same verse in this pit, either in lying or sitting posture, he puts into his (i.e. the deceased's) right hand the triple staff repeating the mantras addressed to Viṣṇu ³ ; into his left hand the string, with the mantra : “ The bright light beyond this firmament ” ⁴ ; on his belly the straining-cloth, with the verse addressed to Savitr ; on his secret parts the bowl

¹ Cp. V. 8.—Closely related to this chapter is Baudh. grhyapariśiṣṭa IV. 17 (in the edition of Mysore, page 326).

² Reading *saṃnidhāya samudragamyāṃ nadyāṃ tīre vā*.

³ Cp. note 3 on X. 7.

⁴ Cp. note 3 on IX. 8.

for collecting alms, with the mantra: "Earth went to earth"⁵ and his reddish garment, the vessel for taking the clay and the water-vessel. Then he should cover him (with sand). If the corpse (afterwards) is touched by jackals and similar animals, the performer will be accursed.

If the deceased ascetic had during his life-time established his sacred fires for śrauta-sacrifices, he (i.e. the son, etc.) should make these ascend into himself; bathe the corpse of the Sannyāsin repeating the Gāyatri-verse; convey it, as formerly described; deposit it on a clean spot; make descend his fire into ordinary fire, with the mantra: "Ascend, oh Jātavedas"⁶; pour, with the mantra: "The strainer for thee"⁷ clarified butter and milk into his mouth; distribute in the same manner the triple staff and the other implements, and burn the corpse with the fires of the deceased after the rite of brahmamedha or pitṛmedha⁸, using the mantras that are used at the cremation of one who had established his sacred fires.

For these two kinds of Sannyāsins he should not keep the observance of impurity, nor perform the gift of water, the bali-offering, the gift of the rice-ball, the ekoddiṣṭa-śrāddha or the other śrāddhas. He should (only) perform the bali-offering to Nārāyaṇa⁹.

He who conveys such a one and, after having dug the pit, covers him (or eventually,) cremates him, or performs the bali-offering to Nārāyaṇa, obtains the fruits of the Horse-sacrifice.

⁵ See e.g. Baudh. dhś. I. 6. 7.

⁶ Cp. note 17 on I. 9.

⁷ See Taitt. ār. I. 11. 1 (१).

⁸ Cp. note 5 on VII. 1.

⁹ As described in the next two chapters.

Praśna X, Khaṇḍa 9.

(The bali-offering to Nārāyaṇa¹.)

The God Nārāyaṇa being the (cause of the) fulfilment of all desired objects, the bali-offering to Nārāyaṇa is performed for a person who has been slain by men as Brāhmins and so on, for men who have committed suicide, for one who has met with an evil death by rope, sword, water, lightning, carnivorous animals, cows, serpents, etc., and for the other persons, for whom cremation is forbidden², as also for an ascetic: for

¹ The Nārāyaṇa-bali is known only from the Baudhāyanagrhyapariśiṣṭa (III. 20 and 21 in the edition of Mysore).

² Cp. VII. 4.

³ Cp. Manu XI. 55.

these it is performed on the eleventh day (reckoned from the day of decease), but for the five kinds of persons who have committed a heinous crime³, after the lapse of twelve⁴ years; if it takes the place of the sapindīkaraṇa, it is performed for the weal of the deceased on the twelfth day of the dark half of the month, or under the nakṣatra śravaṇa.

On the preceding day he should invite twelve Brāhmins. On the next day he should establish the fire destined for the offering at the side of a temple dedicated to Viṣṇu, on the bank of a river or in his house and perform the āghāra. Having strewn grass around the fire, he should place to the north-west of the fire on a layer of darbha-grass that image of the god (*i.e.* Viṣṇu) or a golden one⁵, and, having, whilst fixing his thoughts on Puruṣa, invoked, with his face directed to the east⁶, with the mantras: “*Om, bhūh, I invoke Puruṣa*”⁷ etc. the god Nārāyaṇa, he should present him a seat, water for washing the feet, and water for sipping. Having bathed him, as he repeats the hymn addressed to Puruṣa, he honours him either with the mantra: “*Of Nārāyaṇa we think*”⁸ or with the eight-syllabled mantra⁹, with a garment, an upper-garment, ornaments, water for washing the feet, water for rinsing the mouth, flowers, scents, incense, a lamp, unhusked grain and (again) water for rinsing.

⁴ Var. reading: “fifteen.”

⁵ The alternative is not clear, could *suvarṇa* here mean: “(a piece of) gold”?

⁶ On *prāṇmukham* cp. note 2 on I. 9.

⁷ Cp. III. 13, beg.

⁸ Taitt. ār. X. 1. 6 (३०).

⁹ Cp. note 13 on IV. 12.

Praśna X, Khanda 10.

(The bali-offering to Nārāyaṇa, continued.)

He now should satiate him with his twelve¹ names: “I satiate Keśava” and so on. Then, having poured water around the fire, he should, with the mantra: “The Puruṣa of a thousand heads”² and the following verses, and with the mantra: “Of Viṣṇu now I shall proclaim the mighty deeds”³ and the following ones, and with his twelve names, sacrifice clarified butter⁴ into the fire. Having presented, with the Viṣṇu-gāyatrī⁵, to the Lord of the Gods a mess of boiled rice mixed with molasses, melted butter and fruits, he should give him water for

¹ Cp. III. 13, beg.

² The *puruṣasūkta*.

³ Cp. note 6 on III. 13.

⁴ “and a mess of boiled rice” according to some of the MSS.

⁵ Which verse is meant?

drinking. for rinsing the mouth, and betel. Having, to the south of the fire on northward pointed darbha-grass, honoured the god with circumambulation, and so on⁶, he gives the bali viz. the mess of rice with the words: "To Nārāyaṇa, to the god with thousand heads, with thousand eyes, with thousand feet, to the highest Puruṣa, to the highest All-soul, to the highest Light, to the highest Brahman, to the imperceptible one, to Him who is the cause of all, to the Lord of the sacrifice, to Him whose soul is the sacrifice, to the All-gods, to all the Deities, to the Sādhyas", subjoining to each dative the word: "obeisance." Then, he pours into the fire oblations of clarified butter with the same formulae. To the Brāhmins whose feet he has washed, he gives new garments, upper-garments and ornaments, honours them with flowers, and so on, and, whilst fixing his thoughts on the god of the twelve shapes, he entertains them with white boiled rice mixed with condiments, butter, molasses, sour coagulated milk, and fruits. Then, he gives them to the best of his ability gold as a fee. Having lauded the god with the hymn to Puruṣa, he should make obeisance to him with his twelve names, and then perform the concluding part of the sacrifice. Then he goes to the most desirable abode and thrives in Viṣṇu's world.

⁶ The meaning of *dakṣiṇādi* is uncertain.

Praśna X, Khaṇḍa 11.

(Pure and mixed castes¹ .)

We shall now explain the origin and the mode of subsistence of the Anulomas, the Pratilomas, the Antarālas and the Vrātyas, who originate in the confusion of the four castes.

¹ There is a striking resemblance between the now following Khaṇḍas and the Auśanasa-smṛti or Auśanasa-dharmaśāstra. This text is to be found in the Dharmaśāstrasamgraha ed. by Vidyāsāgara, Calcutta 1876, Vol. I. pages 497-501, and in the Smṛtīnām samuccaya, ed. as No. 48 of the Ānandāśrama-series, 1905, pages 46-48. It is highly probable to me, that to the author of this smṛti the Vaikhānasa-sūtra was known. The name Vaikhānasa occurs in this smṛti (*vaikhānasaena kecit tu kecid bhūgavatena ca | vedaśāstrāvalambās te bhaviṣyanti kalau yuge*, śloka 46), and the expression in śloka 48: *niṣekādyaḥ śmaśūnāntāḥ kriyāḥ* equally reminds us of the Vaikh. sūtra. Wherever in the notes a citation is given of it, this Auśanasasmṛti is meant, which opens with the words:

*ataḥ param pravakṣyāmi jātivr̥ttividhānakam |
anulomavidhānam ca pratilomavidhiṃ tathā || 1 ||
sūntarālakasaṃyuktam sarvaṃ saṃkṣīpya cocyate |*

One who is begotten by a man of a higher caste from a female belonging to a lower caste, is an Anuloma. One who is begotten by a man of a lower caste from a female belonging to a higher caste, is a Pratiloma. Further, one who is begotten by an Anuloma-man from an Anuloma-female, is an Antarāla, and who is begotten by a Pratiloma-man from a Pratiloma female, is a Vrātya.

The Brāhmins, the women of the Brāhmin caste, the Brahmarṣis and their wives were produced from the mouth of Brahman. He is a pure Brāhmin who is begotten by a descendant of these from a female member of the Brāhmin caste of a different gotra, who is wedded by him according to the rite with the mantras. Two kinds of Brāhmins who are begotten (by a Brāhmin) without the (marriage-) rites from a Brāhmin woman, who has preferred another (man to her husband), must be regarded as despicable (*i.e.* as bastards), *viz.* the Golaka who is born after the husband's death and the Kuṇḍa who is born while the husband lives ².

A pure Kṣatriya is he who is begotten by a Kṣatriya, a member of the caste that was thereupon ³ (*i.e.* after the Brahmin-caste) produced from below the arms (of Brahman), from a lawfully married woman of the Kṣatriya caste. A son who is secretly born from these two (*i.e.* a Kṣatriya man and a Kṣatriya woman), the sacred rites not having been performed ⁴, is not a pure Kṣatriya and is called a Bhoja ⁵; he must not be inaugurated (as a king, to succeed to his father); wearing a diadem he exercises the generalship of the king's army. In absence of pure men he should, wearing his diadem ⁶, protect the subjects, and his mode of life should be as that of a king.

A pure Vaiśya is he who equally (*i.e.* after the sacred rites) is

² Cp. Manu III. 174.

³ Is this the meaning of *tasmāt*?

⁴ This is uncertain; I have followed the reading of the edition of Kumb. *avidhikam*, which may be equivalent to *vidhihīnam*.

⁵ As designation of a caste unknown. Moreover in the Auśanasasmṛti the name differs;

nṛpāyāṃ nṛpasamṣargāt pramādād gūḍhajātakaḥ || 28 ||

so 'pi kṣatriya eva syād abhiṣeke tu varjitaḥ |

abhiṣekam vinā prāpya goja ity abhidhūyakaḥ || 29 ||

sarvaṃ tu rājavat tasya śasyate paṭṭabandhanam ||

punarbhūkarāṇe rūjñāṃ nṛpakānīna eva ca || 30 ||

⁶ The printed texts read *śuddhābhāve* 'paṭṭabandho, but with equal right we may read 'bhāve paṭṭa'. But what is the meaning of *śuddhābhāve*?

begotten by a Vaiśya, a member of the caste that was produced from beneath the thighs (of Brahman), from a Vaiśya woman. If such a Vaiśya is born, the sacred rite (of marriage) not having been performed, he is not a pure Vaiśya, he is a Maṇikāra : he should live by piercing jewels, pearls and the like and by manufacturing conches and bracelets⁷.

⁷ Translation partly uncertain ; cp. A :

tasyāṃ tasyaiva cauryeṇa maṇikāraḥ prajāyate || 39 ||

maṇināṃ rājatāṃ kuryān muktānāṃ vedhanakriyāṃ |

pravālānaṃ ca sūtritvaṃ śaṅkhānāṃ valayakriyāṃ || 40 ||

Praśna X, Khaṇḍa 12.

(Mixed castes, continued.)

A pure Śūdra is he who is begotten rightly by a Śūdra, a member of the caste produced from the feet (of Brahman), from a Śūdra female. One born from a paramour is a Mālavaka, he is despicable and a horse-groom, feeding the horses with fodder.

These are the members of the four castes. Those who are born through confusion of these castes are all Anulomas, etc.¹.

The principal amongst the Anulomas is the Savarna, the son of a Brāhmin father begotten from a Kṣatriya maiden. It is his business to perform the Atharvan-rites, to drive and mount the horses, the elephants and the war-chariot, to act as the king's general and to operate with the Āyurveda (*i.e.* the medical science)². If such a one is born secretly (*i.e.* as a bastard) he is called an Abhiṣikta. As Abhiṣikta he can become king ; he should study the Āyurveda with its eight departments³ or the system of Demonology⁴. If he exercises this profession, he should, full of compassion and speaking truth, by practising the knowledge of these books, be intent on the weal of all living beings.

¹ Cp. X. 11, beg.

² Cp. A. :

jātaḥ suvarṇa (sic) ity uктаḥ s̄anulomadviḥaḥ smṛtaḥ |

atharvanakriyāṃ kuryān nityanaimittikīm kriyāṃ || 24 ||

aśvaṃ rathaṃ hastinaṃ vā vāhayed vai nṛpājñayā |

saināpatyaṃ ca bhaiṣajyaṃ kuryāj jīvet tu vṛttisu || 25 ||

The *savarna* is mentioned also by Gautama in his Dharma-śāstra (IV. 16).

³ *śaya, śālākya, kāyacikitsā, bhūtavidyā, kaumārabhr̥tya, agadatantra, rasāyana-tāntra* and *vājīkaraṇatantra*, see Apte, S.V. *āyurveda*.

⁴ Probably : "as an exorcist."

Or he may live besides by drawing the horoscope (of his clients) and such like professions⁵.

The son of a Brāhmin father and a Vaiśya mother is an Ambaṣṭha : he subsists on *kakṣyā*, as an *āgneya*-dancer, as a *dhvajaviśrāvin* or as a chirurg⁶. If such a son is begotten (of a Vaiśya woman) by her paramour (who is a Brāhmin) he is a Kumbhakāra : he gets his living as a potter or as a barber and as a shaver of the part of the body above the navel⁷.

The son of a Kṣatriya father begotten of a Vaiśya maiden is a Madgu ; one of this kind who has reached the status of a head of a guild, and a so-called Mahānarman lives as a Vaiśya and does not exercise the work of Kṣatriyas. If such a one is born secretly, he should be overseer of the horses, buying and selling horses.

⁵ Cp. A. :

nṛpāyāṃ vipratāś cauryāt samjāto yo bhiṣak smṛtaḥ |
abhiṣiktanṛpasyājñāṃ pratipālya sa vaidyakaḥ || 26 ||
āyurvedam athāśṭāṅgaṃ tantroktam dharmam ācaret |
jyautiṣam gaṇitam vāpi kāyikīm vṛttim ācaret || 27 ||

⁶ Cp. A. :

vaiśyāyāṃ vidhinā viprāj jāto hy ambaṣṭha ucyate |
kṛṣyājīvo bhavet tasya tathaiṣvāgneyanartakaḥ || 31 ||
dhvajaviśrāvaka vāpi ambaṣṭhāḥ śāstrajīvinaḥ |

⁷ Cp. A. :

vaiśyāyāṃ vipratāś cauryāt kumbhakāraḥ prajāyate || 32 ||
kulālavṛttyā jīveta nāpitā vā bhavanty uta |
sūtake pretake vāpi dīkṣākāle 'tha vāpanam || 33 ||
nābher ūrdhvaṃ tu vapanam tasmān nāpita ucyate |

Praśna X, khaṇḍa 13.

(Mixed castes, continued.)

A son begotten by a Brāhmin father from a Śūdra maiden is a Pāraśava ; he lives by officiating as a priest of Bhadrakālī, by magic¹, by palmistry, by proclaiming (any decree of the king) by means of the drum, and by rubbing (i.e. massage ?)². If he is begotten by a paramour

¹ Viz. by performing magical practices for others (?).

² Cp. A. :

śūdrāyāṃ vidhinā viprāj jātaḥ pāraśavo mataḥ |
bhadrakālīm samāśritya jiveyuḥ pūjakāḥ smṛtāḥ || 36 ||
śivādyāgamavidyādyais tathā mardalavṛttibhiḥ |

he is a Niṣāda. His occupation is to kill carnivorous animals and such-like, and deer.

A son begotten by a Kṣatriya from a Śūdra girl is an Ugra, who chastises those that deserve flogging³. If such a one has been begotten by a paramour he is a Śūlika: he executes the torment of impaling, and others of the same kind⁴.

A son begotten by a Vaiśya from a Śūdra maiden is a Cūcuka⁵: he buys and sells areca-nuts, leaves of piper-betel, candied sugar⁶ and so on. If he is begotten by a paramour he is a Kaṭakāra⁷ and fabricates straw-mats.

Further, an Anuloma begotten by an Anuloma of an Anuloma-maiden may follow the caste (*jāti*) and the occupation of the father or of the mother.

The⁸ foremost amongst the Pratilomas is the Sūta, viz. the son begotten by a Kṣatriya father from a Brāhmin maiden after a marriage according to the rite. He is initiated into the Veda but without mantras⁹ and he is not subject to the dharma of twice-born men. His occupation is to inform (the Kṣatriyas?) of their dharma, and to prepare the king's food¹⁰. If such a son is begotten by a paramour without lawful marriage, he is a Rathakāra, he misses the privilege of

³ Cp. A.:

śūdrāyāṃ viprasaṃsargāj jāta ugra iti smṛtaḥ |
nṛpasya daṇḍadhāraḥ syād daṇḍaṃ daṇḍyeṣu saṃcaret || 41 ||

⁴ Cp. A.:

tasyāṃ vai caurasamvṛtṭyā jātaḥ śūlika ucyate |
jātaduṣṭān samāropya śūlakarmaṇi yojayet || 42 ||

⁵ A. has another designation:

śūdrāyāṃ vaiśyasaṃsargād vidhinā sūcakaḥ smṛtaḥ | 43 |

⁶ Reading *śārkarādi*. N. b. the mention of *tāmbūla*.

⁷ A.:

śūdrāyāṃ vaiśyatas cauryāt kaṭakāra iti smṛtaḥ | 45 |

⁸ Now the Pratilomas are explained.

⁹ This seems to collide with the immediately preceding statement.

¹⁰ Cp. A.:

nṛpād brāhmaṇakanyāyāṃ vivāheṣu samanvayāt || 2 ||
jātaḥ sūto 'tra nirdiṣṭaḥ pratilomavidhir dvijaḥ |
vedānarhas tathā caisāṃ dharmāṇāṃ anubodhakaḥ || 3 ||

being twice-born and has the occupation of a Śūdra, living by nourishing, and taming, etc. the horses¹¹.

The son begotten by a Vaiśya father from a Brāhmin maiden is a Māgadha : he eats the food which even a Śūdra would not touch, he may not be touched (by a member of pure caste), he is obliged to salute every one and occupies himself with praising, celebrating, singing, and executing commissions¹². If such a son is begotten by a paramour (of the Vaiśya caste) he is a Cakrin : he should live by selling salt and oil¹³

¹¹ Cp. A. :

*brāhmaṇyām kṣatriyāc cauryād rathakārah prajāyate |
vṛttam ca śūdravat tasya dvijatvam pratiśidhyate || 5 ||
yānānām ye ca voḍhāras teṣām ca paricārakāḥ |
śūdrāvṛttyā tu jīvanti na kṣātram dharmam ācaret || 6 ||*

¹² Cp. A. :

*brāhmaṇyām vaiśyasamṣargāj jāto māgadha ucyate |
vanditvam brāhmaṇānām ca kṣatriyānām viśeṣataḥ || 7 ||
praśamsāvṛttiko jīved vaiśyapreṣakaras tathā |*

¹³ A. gives no corresponding *jāti*, but cp. the Cakrika of X. 14 (note 7).

Praśna X, Khaṇḍa 14.

(Mixed castes , continued .)

The son begotten by a Vaiśya of a female member of the Kṣatriya caste is an Āyogava ; he is a weaver, a cloth-fabricant, getting his living by (the sale of) garments and objects of bell-metal¹. If he is begotten by a paramour (of the Vaiśya caste) he is a Pulinda, living in the woods, and slaying wicked deer and animals².

The son begotten by a Śūdra of a female member of the Kṣatriya caste is a Pulkasa ; he should sell artificial toddy or toddy which he draws from the trees and then matures³. If he is begotten by

¹ Cp. A. :

*nṛpāyām vaiśyasamṣargād āyogava iti smṛtaḥ || 12 ||
tantuvāyā bhavanty ete vasukāṃsyopājīvināḥ |*

² Cp. A. :

*nṛpāyām vaiśyataś cauryāt pulindaś ceti kīrtitaḥ |
paśuvṛttir bhavet tasya hanyād vā duṣṭasattvakān || 16 ||*

³ Cp. A. :

*nṛpāyām śūdrasamṣargāj jātaḥ pulkasa ucyate |
surāvṛttiṃ samāruhya madhuvikrayakarmanā || 17 ||
kṛtakānām surāṇām ca vikretā pācako bhavet |*

stealth he is a Velava occupying himself with gaping⁴, dancing and singing⁵.

The son begotten by a Śūdra of a Vaiśya maiden is a Vaidehaka ; a Śūdra may not touch him, he eats the food that even they avoid and feeds himself with the products of the wild ; he subsists by herding sheep, buffaloes and cows and by selling their milk⁶. If he is stealthily begotten he is a Cakrika and lives upon selling salt, oil and oilcake⁷.

The son begotten by a Śūdra of a Brāhmin maiden is a Caṇḍāla ; he wears ornaments of lead and iron, around his neck he has a leathern strap, at his girdle a cymbel ; he wanders from place to place and is excluded from all religious acts ; in the forenoon in villages and so on, and at other times on the roads dragging away the dirt, he removes it outside. He should dwell on a far distance outside the village with his equals. After midday he enters no village ; should he enter it (at this time), he must be killed by order of the king, otherwise he (*viz.* the king) incurs the guilt of slaying a learned Brāhmin⁸.

The Antarālas and Vrātyas (have been explained)⁹.

The son begotten by a Cūcuka of a Brāhmin maiden is a Takṣaka, who must not be touched (by a pure member of the four castes),

⁴ This means perhaps : by opening his mouth so as to swallow a knife, as a kind of mountebank.

⁵ Here A. differs :

*nṛpāyāṃ śūdrataś cauryāj jāto rañjaka ucyate |
vaiśyāyāṃ rañjakāj jāto nartako gāyako bhavet || 19 ||*

⁶ Cp. A. :

*vaiśyāyāṃ śūdrasamsargāj jāto vaidehakaḥ smṛtaḥ |
ajānāṃ pālanaṃ kuryān mahiṣiṇāṃ gavām api || 20 ||
dadhikṣīrājyatakṛāṇāṃ vikrayāj jīvanam bhavet |*

⁷ Cp. A. :

*vaiśyāyāṃ śūdrataś cauryāj jātaś cakṛica ucyate || 22 ||
tailapiṣṭakajīvī tu lavaṇam bhāvāyan punaḥ ||*

⁸ Cp. A. :

*brāhmaṇyāṃ śūdrasamsargāj jātaś caṇḍāla ucyate || 8 ||
śīsam ābharanaṃ tasya kārṣṇāyasam athāpi vā |
vadhrīm kaṇṭhe samābadhya jhallarīm kaksato 'pi vā || 9 ||
malāpakareṇam grāme pūrvāhṇe pariśuddhikam |
nāparāhṇe pravīṣṭo 'pi bahir grāmāc ca nairṛte || 10 ||
piṇḍibhūtā bhavanty atra no ced vadhyā viśeṣataḥ |*

⁹ Thus must be supplied according to the Bhāṣya (see the edition of

who has a cymbel in his hand and lives as a wood-worker, a goldsmith, a blacksmith or a coppersmith ¹⁰.

The son (begotten by a Cūcuka) of a Kṣatriya maiden is a Matsyabandhu : he lives as a fisherman ¹¹.

The son (begotten by a Cūcuka) of a Vaiśya maiden is a Sāmudra : he should live by sea-trade and by killing (and selling) fish.

Kumbakoṇam). If this is right, the words may refer to the sentence in the middle of X. 13.

¹⁰ Cp. A. :

sūcakād (cp. note 5 on X. 13) *viprakanyāyām jātas takṣaka ucyate* || 43 ||
śilpakarmāṇi cānyani prāsūdalakṣaṇam tathā |

¹¹ Cp. A. :

nṛpāyām eva tasyaiva jāto yo matsyabandhakaḥ || 44 ||

Praśna X, Khaṇḍa 15.

(Mixed castes, concluded.)

The son begotten by an Ambaṣṭha of a Brāhmin maiden is a Nāvika. Earning his living by sea-trade and fishing, he causes to float a ship by crossing the sea.

The son begotten (by an Ambaṣṭha) of a Kṣatriya maiden is an Adhonāpita : he shaves that part of the body (of his clients) which is beneath the navel.

The son begotten by a Madgu of a Brāhmin maiden is a Venūka : he earns his living by playing on the lute of bamboo.

The son begotten (by a Madgu) of a Kṣatriya maiden is a Karmaḥkāra : he is a hired labourer.

The son begotten by a Vaidehaka of a Brāhmin maiden is a Carmakāra : he earns his living by working leather ¹.

The son begotten (by a Vaidehaka) of a Kṣatriya maiden is a Sūcika : he lives by tailoring ².

The son begotten by an Āyogava of a Brāhmin maiden is a Tāmra : he lives by brass-working ³.

¹ Cp. A. :

vaidehakāt tu viprāyām jātās carmopajīvinah || 21 ||

² Cp. A. :

nṛpāyām eva tasyaiva sūcikaḥ pācakaḥ smṛtaḥ (22a).

³ Cp. A. :

āyogavena viprāyām jātās tāmropajīvinah (14a).

The son begotten (by an Āyogava) of a Kṣatriya maiden is a Khanaka : he lives by digging⁴.

The son begotten by a Khanaka of a Brāhmin maiden is an Udbandhaka; he may not be touched even by a Śūdra and lives by washing clothes⁵.

The son begotten by a Pulkasa of a Brāhmin maiden is a Rajaka ; he gets his living by cleaning the clothes from dirt⁶.

The son of a Caṇḍāla begotten of a Brāhmin maiden is a Śvapaca, marked as a Caṇḍāla, despicable, held afar from all religious acts, removing the dirt in the cities and so on, dwelling on a cremation-ground, taking the vessels that are (there) abandoned; he should carry out a deceased who has no relations⁷. After he has executed those who are sentenced to death, he may take their clothes, etc. Feeding himself with the food that is given to him by others, eating out of a broken dish, partaking of the flesh of dogs, he should make traffic of leathern coats⁸.

So, when a vile son is begotten (by a member of the four castes), he is destroyed and goes to the terrible hells, but a good son, rescuing from the hells, makes him reach the blissful worlds, after having purified his Fathers. Therefore, the Brāhmins and the members of the other castes should beget according to the sacred rites a son from a female of equal caste, so says Vikhanas.

End of the tenth Prāśna .

⁴ Somewhat differently in A. :

tasyaiva nṛpakanyāyām jātaḥ sūnika ucyate || 14 ||

⁵ Cp. A. :

*sūnikasya nṛpāyām tu jāta udbandhakaḥ smṛtaḥ |
nirṇejayeyur vastrāṇi asprśyās ca bhavanty uta || 15 ||*

⁶ A. differs slightly :

pulkasād vaiśyakanyāyām jāto rajaka ucyate || 18 ||

⁷ *pretam abandukam viṣṛjet* ; here is a difficulty in the verb ; Cp. Manu X. 55 : *abāndhavam śavam caiva nirhareyuḥ*.

⁸ This is far from certain, the mss. do not agree.—On the whole cp. Manu X. 51-56.

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B. J ā t i s .

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udbandhaka X. 15.
ugra X. 13.
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C. Lexicographical.

(unknown or rare words.)

ādhava I. 5 (4) and elsewhere.
amanaśśaṅka I. 3 (1), X. 3 (1).
aṅgāravarṇa III. 15 (2).
antarvaṃśa IV. 2 (7).
anudvejana II. 4 (1).
ariṣṭa V. 1 (2).
avakuṇṭhana II. 13 (4).
bāsta II. 4 (2).
bhāga V. 3 (8), V. 13 (11).
bhuvāṅga III. 7 (10), III. 16 (10).
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pranidhi I. 11 (13) and *passim*, cp. I. 13 (9), III. 13 (beg.).
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śivanyā V. 12 (2).
śulba III. 9 (3).
susnāti I. 3 (9).
triguṇeśvara V. 2 (22).
trividhi V. 2 (15), V. 3 (6).
tulī V. 6 (4).
tuṭi IV. 13 (1).
udyata or udyanta VI. 2 (8), VI. 19 (6), VII. 7 (3).
upāgni I. 20.
upānta I. 3 (18), I. 20 (6).
vṛṣabha (?) III. 14 (3).

D. Morphological and Syntactical.

asman as a neuter I. 5, V. 6 (17), V. 7 (2).

barhis as a masculine I. 8 (1), I. 10 (3), I. 21 (6), III. 4 (7), IV. 5 (3)

cāturmāsyā as a masculine I. 1 (28), IX. 5 (1).

ekaviṃśatiḥ as an accusative I. 14 (1).

Genitive of stems in-ā and ī not-āyai, -yai but āyāḥ, -yāḥ, see *hiraṇyapuspāyāḥ* III.

14, *strīkāmāyāḥ* III. 9, *ācāntāyāḥ* III. 10.

ādādāti and dadāti are used instead of ādatte IX. 2 (4), IX. 3 (9), IX. 7 (5).

ca superfluous (?) in cācaksate III. 9, V. 7 (9), V. 9 (5).

vā between the two connected words: *pacane vāvasathye* III. 7 (beg.), also II.

5 (beg.), cp. Introduction § 4.

yathā in the verse V. 8 (5).

Tmesis occurs once: *anu....nayati* V. 3 (4).

The verb is missing sometimes, Introduction § 4.

sopavītin, *sāpasavyam* are remarkable IV. 2, V. 6 (1), IX. 9 (6); I. 3 (41), I. 10 (12).

Soloecism in *yathainam ahaḥ* instead of *yathaitad* II. 11 (3).

Wrong placing of enclitics: *sa eṣa pracchando 'sya bhavati* V. 6 (end); *asya at* the head of the sentence V. 1 (7); *me* at the beg. of a mantra I. 20 (3); *enam* in *uṣṇasītābhir adbhir enam snāpayitvā* III. 15; *ha vai* I. 14 (text, page 15, line 2); *tam enam uttapanīyam ity udāharanti* III. 15 instead *tam etam*.

The sūtrakāra shows a preference for adverbial accusative, where correct sanskrit uses adjectives: *abhimukham ādityasya* I. 3, *abhimukham āsīnaḥ* VI. 1, *prāṇmukham āsīnaḥ* I. 9 (2), IV. 8 (7), X. 10 (6); *prāṇmukham vadhūm upaveśya* III. 5 (6); *sāṅguṣṭham aṅgulīr grhītvā* III. 22; *utkuṭīkam āsīna* IX. 9 (2).—*dakṣiṇaśīrṣam (āsīta)* V. 1 (6); *devaṃ prākśīraḥ śāyayitvā* IV. 10.—*caturdiśam* I. 9 (8), II. 5 (page 24, line 13 of text); *pratidik* is used for *prati-diśam* I. 8 (2).

Irregular constructions of verbs: causative with instr.: *śiṣyeṇa vratam bandhayati* II. 9; *taiḥ priyantām iti vācayati* I. 6 (8); *tena yojayati* VI. 7(6); *pitrpiṇḍaiḥ pretapiṇḍam samāropya* VII 8 (2); causative with dative X. 2 (4), with genitive X. 4 (2); *tarpayati* with dative IX. 9 (7); *juhōti* with accusative instead of instr.: *juhuyād rcaḥ* II. 2 (6); *nivedayati* with two accusatives: *havir devaṃ nivedya* III. 13 (11), IV. 9. 3; instrumental instead of accusative: *ṣaḍbhiḥ karne japati* II. 6 (10).

Peculiar constructions that seem to be influenced by Tamil, Introduction § 4.

